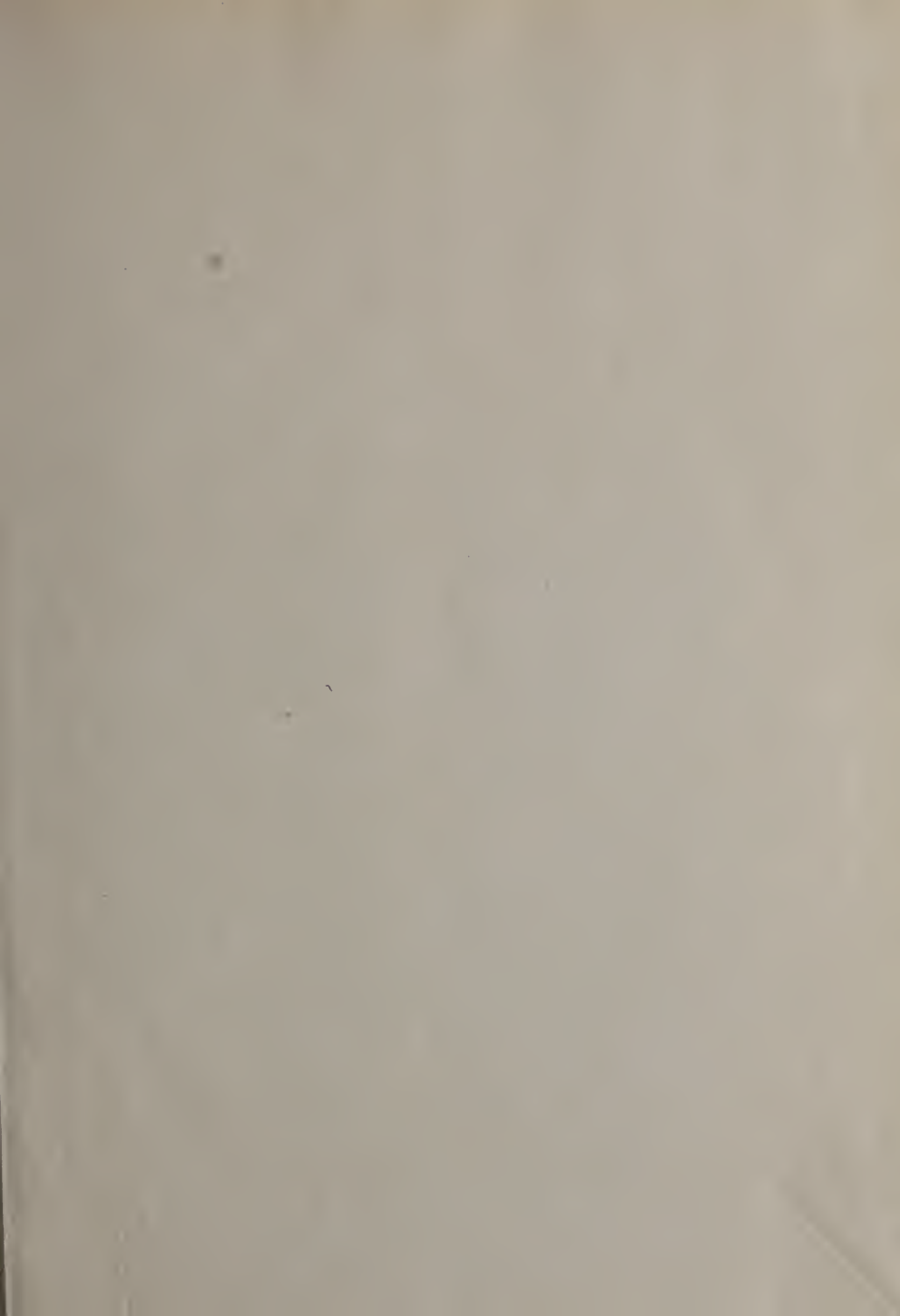


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# Life and Light for Woman.

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A CHRISTIAN FAMILY IN CHINA.

"Chinese women are being made more and more the companions of their husbands." See page 58.

## CHINA. THE OPENING CENTURY IN CHINA.

BY MRS. HARLAN P. BEACH.

A STUDY of the conditions greeting the new century in China is scarcely complete without a review of the eventful years of at least half a century preceding it. But the limitations of a magazine article forbid its covering too much ground.

As the century opens, three factors in the situation seem to stand out with most prominence.

The first of these is change. Whether the results will be for better or for worse, old institutions, old habits of life, old ideals are threatened with strange innovations.

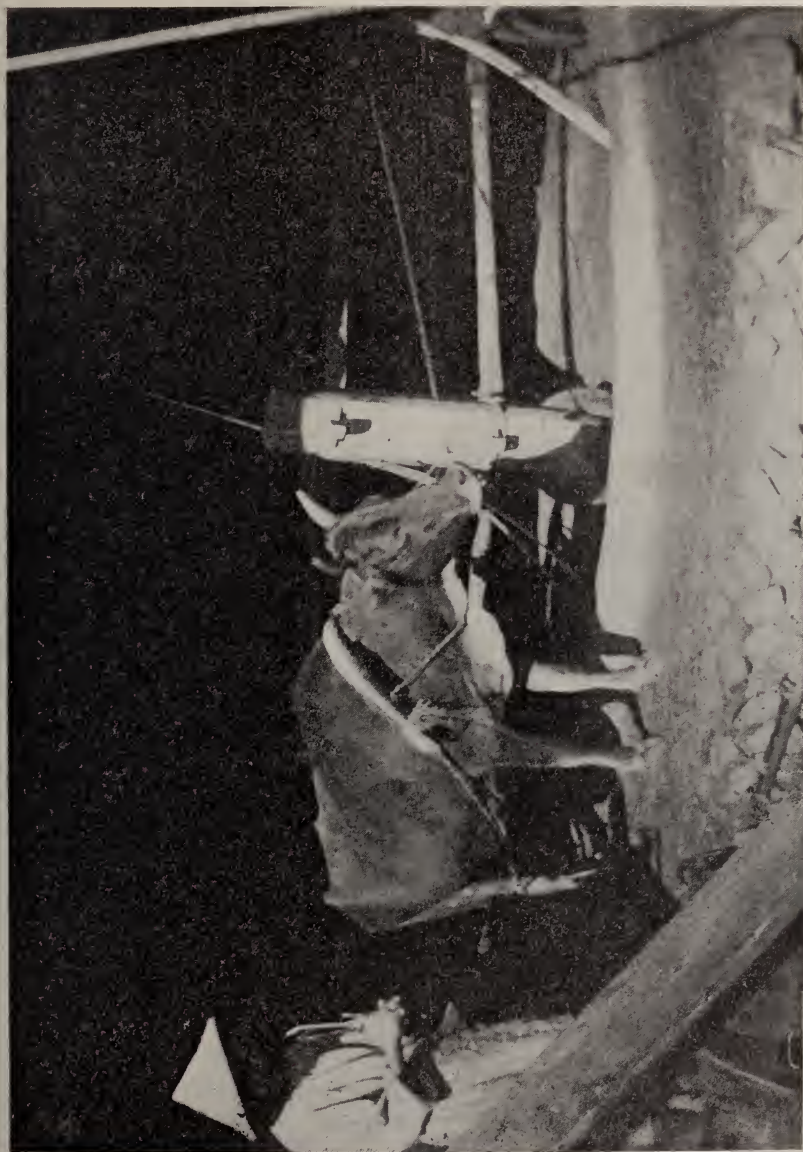
The second one is the advent of Foreign Powers. They may be a menace to national existence, or may not be, but China will never again be what she was before they came upon the scene.

The third factor is the Christian religion, a mighty and pervasive one, though recognized in the "still, small voice," reaching the hearts of the people, rather than in the wind and the earthquake.

1. Change. To the natural heart of the Chinaman change is abhorrent. To have his life modeled after that of his fathers is the acme of his desires. The books he studies at school, the language he speaks, the theory of government he lives under, reach back to a remote antiquity. The city he lives in has its dwelling houses, yamens and temples built in a style of architecture repeated with little variations all over the empire. And the arched marble bridge he crosses, ornamented with rows of queer little seated lions, is like hundreds of others spanning other rivers and canals.

Into this life of satisfied uniformity has entered the disquieting element of change. He sees the beginning of preparations for tearing up the hills to unearth their treasures of coal and iron, of copper, silver and gold, regardless of the revengeful fury of the earth dragon. He gazes at the great spindles and looms of a huge factory which will turn out bales of cloth with unthinkable rapidity; and he himself patronizes, on trial, the "fire-wheel cart" (the railroad train), though the iron tracks sweep through the graveyard of his ancestors, and he shivers as he thinks of their wandering spirits bereft of an earthly home.

But these changes in the industrial world are fraught with more serious consequences than those in the realm of sentiment. The mines may furnish labor for the unemployed, but the great factories will do away with the hand-loom, and the railroads make havoc with the business of the carter and wheelbarrow man, the donkey-driver and coolie, the boatmen and



A RICE MILL IN CHINA.

innkeeper, whose over-night guests now whisk through their trip in half a day. A readjustment of such sociological disturbances is difficult anywhere, but ominously serious where the struggle for a bare subsistence is so strenuous as in China.

2. Foreign powers. One of two possibilities will be the undoubted result of the recent aggressions of foreign nations in China; one that they will divide the territory between them, the other that they will continue to hold, as at present, "spheres of influence," with conditions as favorable to commerce as possible.

The first possibility is scarcely probable. With the exception of Russia, the Powers care little for an extension of territory or to meet the problems involved in governing a people like the Chinese. The designs of Russia, possibly, may include acquisition of land, giving her an ice-free harbor. Semi-Asiatic herself, she is in many ways allied to Mongolian peoples, and her institutions and methods of government would fit more easily on them than those of a more distinctly Western nation.

If matters remain as at present, with lease of territory and "sphere of influence" granted to Germany in Shantung, to England along the valley of Yangtze, to France in the South and to Russia in the North, the developments to be looked for are in the lines of laying of railroads, working of mines, building up of mills and factories, and, in general, the wide extension of commerce. It is as a commercial venture that the Powers have set foot in China, and here the most roseate hopes center.

It may be questioned, however, whether Western investors have taken enough into account the backwardness of the Chinese in demanding the conveniences and appurtenances of a Western civilization so necessary to us. Servants in foreign families do not seize with avidity labor-saving inventions, and if in their own homes they possess any of the modern appliances for house work and cooking, they are, as someone has remarked, "rare and lonesome exceptions." In this country the same thing is true of them. Living as they do in the midst of a civilization teeming with the ornate and superfluous, they still hold to a barren and primitive mode of life, content with few tools and simple surroundings. Considering this national trait, the limitations of the ordinary Chinese pocketbook, and the fact that as manufacturers of any desired article they easily become dangerous competitors, it is possible that China may not prove the commercial El Dorado hoped for.

With the effects on the national life of this foreign invasion of territory we have become more or less familiar. The impetus given to reform in the first few months seemed to promise a new China with almost the speed that a "New Japan" was evolved. Incipient universities sprang into life all



over the empire. A prospectus for a girls' school, including departments of law and medicine, under the sole care of the Chinese, was drawn up in Shanghai. Questions in regard to Western science and, in one case, Bible history were introduced into the government examinations, and edicts introducing the most sweeping reforms were issued with bewildering rapidity, the impressionable young emperor and a few wildly radical reformers leading the way.



COOKING IN CHINA.

Then came the sudden setback: the disappearance of the emperor from public life; the secret, hurried flight of Kang, the most noted of the reformers, the arrest, imprisonment and barbaric beheading of six others; and the reinstatement of the empress dowager in the place of power. Since then universities have been stopped, the girls' school in Shanghai closed, western sciences dropped from the examinations, and progressive edicts repealed,

while officials and business corporations are squeezed to the utmost for silver to meet the heavy indemnities.

But at least the country has been saved from revolution and the government from collapse, as was imminent if the young emperor had continued in his headlong rush of reform unchecked.

3. The Christian religion. The present outlook for missionary work has signs both of discouragement and promise. On the one hand, dislike of foreigners, enhanced by their recent aggressions, often includes the mission-



FACULTY OF FOOCHOW COLLEGE, FOOCHOW, CHINA.

ary as well, and he is considered responsible for some of the national disasters. Then as a different type of foreigner from him becomes more familiar in the interior, the motives which govern his life may not be easily distinguished by the thoughtless from those of the mere money-getter, and the hardening effects may be seen which make missionary work in the ports so difficult. The almost universal demand for English in mission schools in the last few months will involve changes of curriculum and an

increase in the teaching force; and opportunities open to graduates to enter business life, with its larger salaries, but its temptations and pitfalls, may reduce the ranks of helpers and pastors.

On the other hand, the crowd of applicants in all missionary institutions, the demand for books prepared by missionaries, the long roll of inquirers and the many additions to church membership are conditions such as have never been seen in China before. In Manchuria and Fu-chien the awakening is almost like the days of Pentecost. The activity of native Christians, also, in spreading the gospel message, is one of the most hopeful features. This is especially the case in Manchuria and in the anti-foreign province of Hunan, where one man, a helper of the London Missionary Society, has been the principal human agent in developing a truly great work, having twenty-two centers of Christian worship, with which are connected hundreds of Christians and thousands of inquirers.

The hopeful beginnings of work by secretaries sent out by the Young Men's Christian Association and the influence exerted by them on the student classes must be counted among the potent forces for Christ, and such efforts for the *literati* as are being put forth by Mr. Timothy Richards in Shanghai and Mr. Gilbert Reid in Peking, not overlooked as valuable, though less fruitful in immediate results than others.

What the new century will be to China depends largely on what it is to the Christian Church in other lands. It has been night there for many centuries; but if in consecration and loyalty to the Master his followers enter the open doors to take possession for him, the dawn of the new era will bring the morning.

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## THE AWAKENING OF CHINA: ITS EFFECTS UPON WOMAN.

BY MRS. D. Z. SHEFFIELD.

OUR country has been a great debating society for the past year over the questions created by the battle of Manila. Whatever the relation of our Government to those islands may finally become, the discussion of these questions has brought to the attention of all the present condition of the great empire of China, lying contiguous to those islands, and its transcendent importance in our relations to the Philippines.

China is awakening. New forces are beginning to operate, and are arousing her from the lethargy of content with past conditions. Voices from without are demanding of her that from this time forth she shall adapt herself to the conditions of modern life. Slowly, reluctantly, but surely, China is responding to these influences which are gathering force within her borders. New ideals of education are coming to the great literary class.

Universities are being founded. The cause of reform in government has its martyrs. Railroads are being built across the empire. A new postal system is being set in order. The clamorous demands of powerful nations for "spheres of influence" in Chinese territory is frightening the government into new efforts to organize an army and navy for self-protection.

These are a few of the signs of awakening in the great empire. But there is a silent half of the Chinese people hidden away in the homes. The life of that half is lived "behind the screen." Does it continue after the order of past ages, or are the new influences beginning to penetrate to the homes? Has woman in China a share in the general awakening? The change in China cannot be placed to the credit of a single body of men. Diplomat and merchant will claim with preacher and teacher a portion of the honor. But if the secluded homes of the people have been reached it has been by women working for women; and to those who have thus worked there are many tokens that the new influences are already affecting the homes and the homemakers.

A recent inquiry was made by the writer of a Chinese scholar as to the proportion of educated women in China. In the entire lack of statistics, the reply to such an inquiry can only be accepted as the opinion of an intelligent Chinaman. We may be sure that he would not intend to make the case too dark for his country. The scholar said in substance: "Many old official families take pride in educating their girls, and thus sending them to their future homes prepared to keep the family accounts, to write graceful letters of ceremony, and to be able to while away their time in the monotony of their restricted lives over the novels and plays of the day. Aside from these families, perhaps in one in a hundred among literary families the father may allow his daughters to study with the sons under the family tutor. As for merchants and wealthy citizens, they think it of no credit to the family to have educated girls. It would be a detriment to their prospects to be so unpractical. Daughters of farmers and working-classes need not be mentioned as receiving an education." Personal observation would justify this estimate of the state of education among women in China; and yet one of the main lines of activity in woman's work for woman has been in establishing and developing Christian schools for girls.

The best successes of the church in winning converts has been among village people. This class, that "need not be mentioned" as giving education to daughters, was at the outset more than reluctant to have the daughters educated. "Such a waste of time." "She cannot be spared from the family work." "She must spin, cook, weave, tend the baby." "She is stupid." "Girls cannot learn." These last words have been

heard hundreds of times, and the benumbing effect upon girls of doubt of their ability to learn has been one of the hardest obstacles to overcome. In spite of these serious obstructions schools have been successfully established. Thousands of educated women are now scattered in homes in cities and villages, and are object lessons of the transformation which true culture brings to the lives of women. The demonstration of the fact of the value of education for women is of the utmost importance in its influence upon the future of China.

Then it must be remembered that it is a Christian education that these young women have received. Their power is not merely intellectual. The moral influence of women, with new ideas of motherhood, with an apprehension of the rights of the child over against the authority of the parent, which Confucianism has so excessively emphasized, is already bringing a new type of child into the Christian home. We constantly see a wee Celestial born of Christian parents with a more alert expression on its little face. It is not so docile a dumpling in the mission school; it has more ideas, more wants; it requires more patience to teach and train,—and the results of training are of a higher order.

Such mothers have new ideas as to care for their homes, as to sanitation, diet, prevention of disease. Such homes with such mothers are becoming more and more numerous, and their influence is widening and deepening among the adjoining homes. The success of Christian schools for girls has already awakened a desire among many of the wealthy and official classes to secure an education for their daughters. Some of these classes are sending their daughters to Christian schools, and there is an agitation now going on in the interests of establishing such schools of Western learning under Chinese direction. A school for girls was started in Shanghai a year or more ago, under the patronage of distinguished families, but has been closed for the present, under the pressure of influences that after a little must spend their force.

Another way in which woman is sharing in the advantages of new ideas is in the recognition of all classes of the evil of foot-binding, and the formation of a national society for the suppression of the evil. The growth of this sentiment is most interesting to those who for many years have been laboring to create it. The writer remembers that the first little girl baptized in the city of Tung-cho could not be saved from the fate of her mother in this respect. "The times are not yet," said the mother; "because we love our little girl we must make her a respectable woman." Last year that girl, grown to womanhood and motherhood, herself unloosed the cruel bandages, and came into the new freedom. More than three hundred women and

girls of the North China Mission are now rejoicing in this deliverance from traditional bondage. It is because there has been created hundreds of such centers of protest against the evil of foot-binding that it has been possible to organize the "Heavenly Foot Society," to which government officials and distinguished scholars have contributed tracts condemning the evils of the custom, and thousands of parents have given their pledge of support. If, as a recent writer has said, "The lengthening of the forearm and increased stature of woman of the Anglo-Saxon race are among the most significant facts of their immediate future," what shall be said as to the effect upon the future of the Chinese race of the release of women from the deforming, depressing, life-narrowing, health-destroying custom of foot-binding?

Another idea that is winning its way into the Chinese home is that of the dignity of the wife in her relation to her husband. In the past, motherhood has overshadowed wifehood. Only when a young wife had become a mother could she find consideration and kindness from mother-in-law and husband. "My husband," "My wife,"—these words are rarely heard in China, except in laughing, shamefaced bravado, that shows how strange the expressions are to the lips. It requires the second generation of Christian men to read approvingly the Scripture figures of the Church as the bride of Christ. The spirit of equality, of companionship, of mutual respect which men and women from the West manifest toward one another, was one of the newest, strangest exhibitions of the customs of these wanderers from "the Western seas." Chinese travelers have often written of this feature of Western social life in terms of satire. One writer said: "The wife has only to nod, and her husband comes flying to her side;" "In the West women are lords;" "The wife has no illness or infirmity, and yet her husband supports her by her arms in walking."

In spite of their strangeness, these new thoughts of the dignity of the wife are making their impression in thousands of homes. Chinese women are being made more and more the companions of their husbands. With woman's outlook widened by education, her judgment is sought and respected by her husband in affairs outside the home. This improvement in the condition of women is not only taking place within the Christian Church, Chinese men of culture, as ministers and consuls, and in other capacities, have visited Western lands, often taking their wives with them, and together entering into the social life of the Occident, and absorbing not a little of its spirit to take back with them to China to influence their countrymen.

Thus, with minds developed, with bodies emancipated, with a better motherhood and a nobler wifehood, the women of China are being fitted not only to have a share in the new and richer life that is being brought to

the people, but are also being fitted to do their part to bring to pass this new order of life, when husbands shall count it an honor to love their wives even as Christ also loved the Church, and the highest ideals of the Confucian family shall be transcended in multitudes of Christian homes.

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## THE BOARDING SCHOOL IN PAO-TING-FU.

BY MISS MARY S. MORRILL.

How would you like to spend a day in our Girls' School?—to-day, perhaps, since it has been an average one, and we want you to know us just as we are.

It is just six o'clock in the morning. Come with me to the school court. Here, in a room thirty-one and a half feet long by twelve and a half feet wide, you will at any time find some of your Chinese friends. Here they study, sew and sleep. At either end of the room are the k'angs,—the Chinese stove bed made of brick. Ours in this room are two feet three inches high, five feet wide, and the length is the width of the room. You need not fear awakening them; those little mummies are good for another fifteen minutes' sleep. See how snugly they are swathed in their comfortables. You wonder how they can sleep so soundly upon those hard beds, and they wonder how we can trust ourselves to our "lively springs." At 6.15 Miss Gould rings the bell, and those bundles present an animated appearance. The girls yawn and stretch out their hands for shoes and stockings, which they carefully placed at the foot of their comfortables the night before. The girls' garments are all made after one pattern,—loose trousers, fastened at the ankle by a strong ribbon made for that purpose, and a sack which reaches nearly to the knees. It has five buttons,—one at the throat, one on the right shoulder and three under the arm. Do not at once conclude that we entirely escape the thralls of Madam Grundy. The sleeve pattern often varies, and the styles of buttons and patterns upon the trimming are legion. Some of our older girls use colored silks or foreign white cotton, and work little butterflies with very long antennæ and strange flowers upon their collars and cuffs. Those, however, are their Sunday sacks; the everyday garments that they have been putting on while we are talking are perfectly plain. They have also carried their sleeping jackets and trousers, with their comfortables, and hung them out to air upon lines in the court. Now you can look at the top of the k'ang; it is covered with a mat made of reeds, which the Chinese weave in very pretty patterns, and we use them on our floors, though they are not as fine as the Japanese matting. In the winter the k'ang has an additional covering of felt: for here it is, owing to lack of space for tables, that the younger pupils sit for study. Some of the pupils have gone to the bathroom to heat water for the morning face-washing; the Chinese



THE GIRLS' BOARDING SCHOOL AT PAO-TING-FU.



would shiver with astonishment even in June should you have the temerity to suggest that they use cold water in making their toilets. Some are sweeping the rooms, others the walks in the court, and there are at least three in the kitchen helping the matron prepare the morning meal. What do they have? you ask. This day's breakfast was corn-meal cakes and cabbage stew, with the remainder of last night's porridge. They are not as unpalatable as you might think. White flour is the special treat and is allowed twice a week; also a little meat at the same time, which is chopped up and mixed with the cabbage and onions. Sweet potatoes, turnips, fresh and salted, make a variety in the bill of fare. Corn meal, millet and rice, the last two occasionally mixed with beans, are the porridges used for their supper.

The work of the day still moves on. Look at that string of girls, one sitting in front of another on the k'ang; each girl has a box in which is deposited her brush and combs. A Chinese girl's age can be told from the way she combs her hair. From babyhood up to twelve years the front of the head is kept shaved, just as the Chinese at home who have not adopted American dress wear theirs. Gradually this hair is allowed to grow out, but as long as she is a schoolgirl she wears it in a braid.

We have three work circles this year,—one for the rooms, one for outdoor work, and the last for the kitchen. The leaders are held responsible for the work of each department, and everything is supposed to be ready for inspection when the breakfast bell rings at quarter of eight. The long red table in the dining room is a substantial affair, but it never groaned beneath the weight of dishes or viands. No tablecloth or napkins add to the week's washing. Two girls receive through the slide—what? Some plates of the meal bread, and as many pairs of chopsticks as there are girls; bowls of the vegetable stew are ladled out and put at each place. Breakfast over, the bedding is folded up and placed in neat piles in either corner of the k'ang. We furnish the sleeping jacket and trousers, but not the comfortable, which is loaned in most schools. The latter is admitted to be a necessity by all, but the former is not considered so, and unless we allow the girls to sleep in garments that they have been wearing all day it is difficult to get them to bring others. Those are a part of the things that are supposed to be in place before inspection at 8.30. I think the hardest place for the girls to keep in order is the shelf in the wardrobe. Chinese garments, because of their peculiar shape, can only be kept neatly by folding them. These boxes and shelf are as good a test of character for our girls as your upper bureau drawers are for you; we all know how those look now and then when what we want happens to be nearer the bottom than the top. It takes much reminding and the docking of some pieces of the brass cash given them for

good deportment and work. In the winter they have to make and take care of their own fires, and cut up the dried cornstalks used in firing the k'angs. We try in every way to teach them to help themselves; for while of necessity their way of living is better than in their own homes, we do not want them to grow away from their homes.

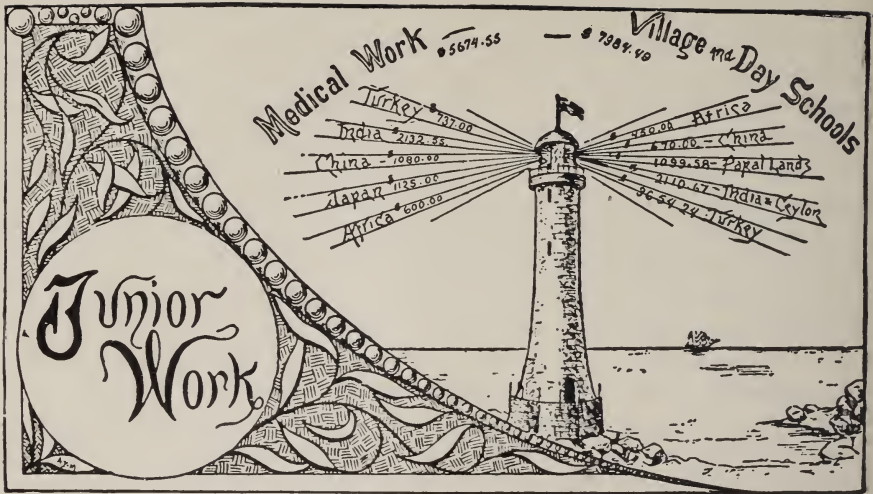
At nine o'clock the bell calls them to school. We can give twelve girls seats at Chinese tables in the middle of the room; the k'angs, as you can see by the dimensions I have given, take up no little space. The small girls sit Turk fashion in front of a low table made for use on the k'ang; I think they prefer their seats to the benches of the older pupils, for it is what they are used to in their own homes. We find, however, that the girls cannot present as orderly an appearance there as when seated in Western fashion. From 9 to 9.30 is morning prayers. This year they are taking the readings upon the Sunday-school lesson. We are a year behind you, for we cannot receive the current year's publications early enough to prepare the Quarterlies. In the table drawers are slates and pencils; for every pupil, whether she has begun arithmetic or not, has to take at least a slate lesson in learning to write those tea-chest hieroglyphics. There are also Old and New Testament histories, copies of a physiology, a little geography and mental arithmetic. An old Chinese teacher comes in to give them writing lessons, and he scans their work severely over his spectacles, pointing out mistakes with the long nail of his little finger. At 10.30 is a fifteen minutes' recess, and Miss Gould gives them calisthenics; they take some of the movements very prettily, delighting their friends at the mid-year examination. At twelve we have an hour and a half intermission. Each girl receives a biscuit for her lunch, and if she is in the division that has washing to do brings out her clothes. We have had foreign wooden washboards made for them, as we decided that rubbing on bricks or stones—native fashion—wore the clothes thin too quickly. But the ironing is still done in native style; the garments are folded smoothly while still a little damp and laid upon a stone slab prepared especially for this purpose, and pounded vigorously with wooden pestles until smooth. Except that the gloss is lacking, they look very well.

From half-past one to half-past four are study and recitation hours. Thursday afternoon they have to attend the church prayer meeting at four, and on Friday, from three to four, while the women's prayer meeting is being held in the other court, they have their Christian Endeavor prayer meeting. The older girls have passed on, and those now in school feel that it will be something of a cross to take up the duties of leader.

You may be surprised to find our schoolroom so much quieter than you supposed Chinese schools could be. It has taken time to accomplish it, but studying aloud is a thing of the past. The look on the new-comers'

faces sometimes reminds me of the expression and manner of the hack drivers in the Boston & Albany station after they were forbidden to hawk their cabs: "The holler is still there," as a small friend of mine remarked. At half-past four comes supper. There are usually some school duties to be performed, as firing of k'angs and cutting up vegetables for the next morning meal. Recreation? Yes, indeed; there are two swings and some jump-ropes, and the younger ones keep them in motion. They like to weave things out of the cornstalks, and dearly enjoy jackstones. Hitherto they have had only some rough stones they could find in the court, but I have some foreign ones for their Christmas present. At seven o'clock come evening prayers, followed by study or sewing hour, as the case may be. The day is almost over. At half-past eight the retiring bell rings, work and books are laid aside, and those same comfortables that we saw folded in the morning are laid upon the k'ang in such shape that their owners can slide down into them. Very often I go out for a last word or look, and the girls always expect me to be interested in their feet, for there is sure to be some vain individual who tries the experiment of wearing her stockings to bed with the idea of keeping her feet small.

At nine o'clock we ring "lights out," and a silence falls upon the court. There is no longer a patter of those wooden shoe soles upon our veranda and a knock at our door, followed by "Please, teacher, I want some paper," or "Golden Orchid has a dreadful pain," etc., to the end of the chapter. Their day is over, but ours is not, for we have had to tell you about it. Do you say, "That is not much of a day?" True, the things that are recorded are not; but if you can read between the lines you will see how, in the coming and going among them, in the directing of the every-day round, influences have been set in motion that must tell sometime, somewhere. Dr. Holmes pithily declares, "If you want a perfect child, you must begin with its grandmother." I have often thought of it as I look at some of our raw material. It is wonderful to see what a change even one term of school makes in a wild, unruly girl; a change that is seen and felt by the neighbors as well as by their teachers, who are eagerly watching for results. "Are you Mo Chiao-shih?" asked a woman who came to our dispensary for the first time, on meeting me in the waiting-room. "I have wanted to see you and find out what you did to make those Kuo children so different. They used to be neighborhood terrors!" This is only one testimony, and I record it that you may take courage in giving and praying for these station schools. Could you see and realize what a factor they are in uplifting the home and making dark places bright, you would feel sure that this work among your weak little sisters was a blessed and fruitful one.



- To give light to them that sit in darkness Luke 1:77 -

## CHINA.

### THE HOSPITAL FOR WOMEN AND CHILDREN IN FOOWHOW.

(Extracts from the Annual Report.)

BY DR. KATE C. WOODHULL.

DURING the last year the forces that work against righteousness have been as potent as ever. And so the great army of the victims of sin and ignorance and disease has been marching on, looking for pity and help to those whose hearts have been touched by the love of Him who bore our griefs and carried our sorrows. In our little corner of ministry we have carried the white flag of relief for the sick and wounded as bravely and patiently as we could, and we praise God that we have been able to relieve so many forms of suffering.

We regretted at the beginning of the year to part with Dr. Goddard, but rejoiced that work was to be opened up in the Ing Hok region. One of the medical students also went to assist in the work there. The four remaining students have been our faithful assistants during the year. As in previous years they have studied text-books, and in the Dispensary and Hospital they have daily opportunity for studying the various forms of disease and their treatment. We have made some improvements in the drug-room that facilitate dispensing, and the students are very happy in their work.

The number of in-patients has been greater than any previous year. This is a satisfaction as we feel it to be the most important department of our medical work. Among our hospital patients have been various forms of suffering, and a variety of classes and conditions of people. Some have found mental and spiritual as well as physical relief.

A mother and daughter came in one evening saying their house was troubled with evil spirits, and all the family had been sick. The next morning when we visited the wards the mother said, "When I came last night I was suffering great distress, but this morning I seem to be all right." Her case proved to be one of low fever, and she remained several weeks. She knew something of the doctrine when she came. While here her faith was greatly strengthened, and since leaving the hospital she has united with the church.

Among our little patients were two boys with hip-joint disease. They were suffering very much when they came, and their mothers were nearly worn out with caring for them. These were kept in bed and treated by weight and extension. Under this treatment they were comfortable and happy for over a month, when they were able to sit and stand without pain. The mothers were not willing to stay longer to complete the cure, but left the Hospital very happy because of the relief the children had received.

The weary hours of these little shut-in ones are relieved by playing with the bright picture cards which friends have presented to the hospital. Sometimes they are cheered by visits from the kindergarten children coming to bring them flowers. And they think it is a great treat when the music-box is brought in to play for them.

A few patients have come seeking relief from the opium habit. One of these was a lady from an officer's family. Two friends came with her for company. She brought a large quantity of opium pills to take in case she was too miserable without her pipe. Fortunately these were found, and of course had to be taken away. She stayed until she seemed quite well, and the last time we heard from her it was a good report. There is more hope of a permanent cure if the patient has a comfortable home and friends to help and encourage.

The products of the opium trade cut a sorry figure as seen from the standpoint of a medical missionary. In order to satisfy this craving a man will rob his house of every comfort and then sell his wife and children. It destroys all sense of pity and honor more completely, if possible, than the habit of strong drink. An intemperate man will sometimes be himself again and show some love for his family. We have heard of a drunkard who was reformed by seeing his wife's tears drop into the cup of water she

gave him to drink. He vowed he would never drink his wife's tears again, and he kept his word. But an opium smoker could drink his wife's tears unmoved. When we see all this misery, and remember how opium was introduced into China, it makes us long for the time when nations will be rich enough to enjoy the luxury of doing right.

#### EVANGELISTIC WORK.

The patients assemble morning and evening in the chapel for prayers. The hospital evangelist is one who has suffered much herself, and has a very pleasant way of talking with others. In the dispensary she has a room near the front door, and invites the patients to stop after receiving their medicine. Sometimes they will say, "I have no leisure to-day," but others will listen for a long time. The students also teach, and Miss Woodhull visits the patients in their rooms and attends evening prayers. After the reading of Scripture, singing and prayer the little school begins, when the patients and the friends who have come in with them recite what they have memorized. Some of the older ones, and now and then a very nervous one, will say they cannot do it. But with a little encouragement they find they can, and soon become quite enthusiastic pupils. At the present time there is a bright young woman who can answer readily questions on all of Christ's miracles. A little girl whom Miss Woodhull found one night hiding behind the door because she was afraid she could not recite, now recites easily, and smiles all the while with delight at her accomplishments. By her side sits a woman from Formosa who at first did not dare to try, for fear we would laugh at her brogue; now her eyes shine as bright as stars while she recites. Her mother-in-law came in with her and stayed a short time. She could read Chinese, and when she came again to see her daughter we were delighted to find she had bought a hymn book, and she said, "Now I want to buy a Testament with large characters, so I can see." But the happiest one of all is the patient who came with her face greatly disfigured from disease of the bones, now much improved. She has a bright mind but cannot memorize as quickly as the younger ones; still she enjoys it so much her face fairly shines. She says when she wakes up in the night she prays. Another patient who has been with us some time has not been able to learn much herself, but her face beams with pride while her twelve-year old daughter recites a whole hymn at a time.

Thus in various ways the good seed is being sown. Our prayer is that the Hospital work may become more and more a blessing, and bring to many souls a knowledge of Him who gave the command, "Go, heal and teach."

## SUGGESTIONS FOR CONDUCTING A CHILDREN'S MISSION CIRCLE.

BY A MISSION BAND LEADER.

It is only by keeping the subject of our children's work constantly before us that we leaders are likely to find new suggestions or help. The missionary, Sunday school and Christian Endeavor literature of our own or other denominations often give at least a hint from which we may start some new way of working. Being a leader, and obliged to be on the search for help for myself, I may have no new suggestions for others, but the following are a few which have created more interest among the little folks of our circle.

Printing all the hymns on large sheets of smooth wrapping paper, tacked onto a roller, saves the delay and trouble with books. Prayer verses may also be thus printed for repeating in concert. These being numbered may readily be turned to. A large card with the names of the members printed on it, and hung upon the wall, is an added inducement to become a member. The record of attendance is kept on this by means of the colored stars. Occasionally a child's paper—best of any a *Dayspring*—may be given as a reward for having learned Bible verses for answering at the roll call. Make the prayer service prominent toward the close of the meeting, where the children have thoughts of their own upon the subject. It helps to specify certain things in plain, short sentences, or to question them, and so lead them to express some desire themselves, or some cause for giving thanks. This is done before kneeling for prayer.

It is also a great help for the leader to subscribe for two copies of the *Dayspring* as well as of LIFE AND LIGHT. From the extra copy the pictures may be cut as needed for illustrations. These pictures may also be used in connection with the maps, and maps are indispensable. When a mission station is mentioned, and marked by the star, let some child pin on a picture of the missionary at that place, cut from a magazine or an old calendar.

The little ones are pleased to own a membership card, cut from cardboard, the name of the society and amount of membership fee printed on one side, and whatever is desirable to make the object of membership on the other. With the older ones—boys and girls in their early "teens"—other methods seem best; such as printing the special subjects for prayer upon the blackboard, preparing programmes for each meeting, etc. By means of the programmes each one is more ready to take the part assigned him or her. If difficult to get them to write papers, the subject can be forced upon their attention and hold their interest by means of a game played like that of

authors. Many facts and anecdotes can easily be printed upon squares of cardboard for this; or the subject may be discussed by means of questions and answers on cards, illustrated by appropriate pictures pasted on one side.

An occasional social, where, if the band is small, each has the privilege of inviting a friend, makes a change. These can be made of a missionary nature, as, for instance, "A Fishing Party" on some country. The pictures, stories, animals cut from cardboard, with pictures, facts or storied rhymes, are pasted and printed on their flat sides and tied up into paper parcels. Individual lunches may be tied up in the same way. These packages are fished for, and when all are caught each exhibits his prizes, and after the lunch games fill up the evening. In similar fashion the idea "Through a Cobweb to Japan" may be worked out on the plan of the old cobweb social.

I think it well for each member after signing the constitution of the Band to keep a copy of it. A sufficient number of copies can be easily made with the hectograph. Of all things, we need to keep out of ruts, to "watch and pray" for helpful suggestions.

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## Scraps from our Work Basket.

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CONTRIBUTIONS FOR THE MONTH. Again we must report a serious falling off in our monthly receipts, the amount for the month ending December 18th being \$2,909.03 less than for the same time in 1898. This is explained by the fact that in this month last year we received a special gift of \$3,000 from one giver, so that it does not show a falling off in general interest. As, however, the donation mentioned was used for the regular work of the Board, the lack this year is very serious. We all need to realize that the best working months of the year are passing, and that we must strain every nerve to give our treasury the start it ought to have for the new year. As we have just passed once more the beautiful Christmas season, and our hearts have again been turned with intense rejoicing to the unspeakable Gift to a dying world, should not the innumerable blessings that surround our lives lead us to greater effort than ever before to do our part of his work that he has committed to us as he would have us do it? The "hard times" which have lain so long like a pall on the treasuries of many societies seem to be over, and money is flowing back into the usual channels. As we are relieved in many ways by the lightening burdens shall we not remember the women and children who are struggling under the intolerable burdens of heathenism? Shall we not remember the desires, the commands,



the offer of the untold privilege of a share in this work which come to us from our Lord himself?

**A NEW BRANCH.** A meeting for the organization and election of officers of the Eastern Maine Branch was held in Bangor, December 8th. About twelve churches were represented, including a large number of ladies from the three Bangor churches. Mrs. John F. Thompson, home secretary of the Western Maine Branch, and Miss Kyle, Field Secretary of the Board, assisted in the organization. The following officers were elected: Mrs. George H. Eaton, Calais, president; Mrs. Moses Burpee, Houlton, vice president; Mrs. Henry Murchie, Calais, home secretary; Miss L. E. Johnson, Bangor, foreign secretary; Mrs. C. H. Cutler, Bangor, treasurer *pro tem.*; Mrs. Geo. P. Dutton, Ellsworth, secretary for Junior work; Mrs. C. H. Cutler and Mrs. L. L. Paine, of Bangor, advisory committee. A vice president was also chosen for each county in the territory of the new Branch. Much is hoped from this division of the State into two Branches, and every church will have a cordial invitation to become allied with the work through an auxiliary or a mission circle.

**OUR CENTURY STUDIES.** Much interest has been expressed in our studies of the mission work during the century in different countries. We believe we were not mistaken in the thought that it would take a year to do the amount of reading and study necessary to gain an adequate idea of this marvelous success and growth in a hundred years, so that when the century really ends—at the close of 1900—we shall have some intelligent comprehension of what has been accomplished. The admirable article by Secretary Barton on another page takes up the subject in a different form from our auxiliary topics, and many of our societies may be interested to develop the thoughts in it which could only be outlined in our limited space.

**PRAYING FOR MONEY.** Perhaps the climax of our annual meeting in Syracuse was on Thursday morning, in the hour devoted to the aggressive movement in the Board for the closing year of the century. After Miss Susan Hayes Ward's most inspiring paper on "Prospect and Retrospect" practical plans for the movement were considered. Quite unexpectedly there came a suggestion from the audience that we should pray for money. The demands from the field were imperative, the workers were ready to go to meet them, and the present need seemed to be the consecration of the money power in the Church. The suggestion met with quick response, and prayers followed one another in rapid succession for half an hour. The feeling was intense, and the spiritual uplift was very marked. A valued Branch president suggests that we make this one of our special efforts for

the year,—to “pray for money.” Shall we do this, friends? In every Branch and auxiliary meeting—daily in our closets—shall we ask for money from Him who has the power to move all hearts, to loosen all purse strings?

IN MEMORIAM. In the death of Miss Abby E. McIntire, which MISS ABBY E. MCINTIRE. occurred at her home in Exeter, N. H., December 3d, the Woman’s Board has lost one of its earliest and most loyal friends. She was present at the meeting in Portsmouth, in 1873, when the New Hampshire Branch was formed, and was its treasurer for twenty-five years. Many thousands of dollars passed through her hands, and many hundreds of letters were written by her when every penstroke was a pain to her chronically lame wrists and fingers. She also held the office of president of the Exeter Auxiliary for a quarter of a century. Her familiarity with the different mission fields and with their work, and even the names of the workers, was very unusual. Her faith in the power of the gospel was unflinching, and her life was a constant response to the command to give that “gospel to every creature.” Miss McIntire was a good illustration of the fact that people who are intelligently interested in foreign missions are apt also to be active in home missions. The interests of all our organizations for work in America were very dear to her, while no obstacle could daunt her courage or lessen her efforts in the cause of temperance. Her large heart and unusually strong mind were equal to tireless grappling with all these great interests. Truly one has fallen from our ranks whose place it will be hard to fill.

MISSIONARY HEROES OF INDIA. I cannot close without expressing my admiration for the devotion, earnestness and self-denial of the immense majority of missionaries whom we met in India. We were everywhere welcomed with an infinite warmth and thoughtfulness, and shall ever cherish the remembrance. The number, manifoldness and excellence of the methods employed were equally interesting and astonishing; and the swiftness with which, as in the case of the famine children, the missionaries adapt themselves to a new situation and seize an opportunity. It is much to have seen the Taj, the Pearl Mosque and Akbar’s Tomb; to have stood in the residency graveyard at Lucknow, and to have seen the angel carved in white marble at the grave in Cawnpore; to have prayed under the roof of Henry Martyn’s Pagoda, and to have sat in the room where William Carey died; but it is a greater privilege to have stood for a moment beside the leaders of the greatest fight which the Christian Church has ever waged since the time of Constantine, and to have been permitted to raise to their parched lips a draught of living water, making a brief interspace in their great fight.—*Rev. F. B. Meyer, in the Missionary Review.*

**A DIFFERENT OPINION.** A Chinaman says concerning the "barbarian" Europeans: "They certainly do not know how to amuse themselves. You never see them enjoy themselves by sitting quietly upon their ancestors' graves. They jump around and kick balls as if they were paid to do it. Again, you will find them making long tramps into the country; but that is probably a religious duty, for when they tramp they wave sticks in the air, nobody knows why. They have no sense of dignity, for they may be found walking with women. They even sit down at the same table with women, and the latter are served first. Yet the women are to be pitied, too. On festive occasions, before every man who likes to look at them, they are dragged around a room to the accompaniment of the most hellish music."

**LIFE AND LIGHT SUBSCRIPTIONS.** We wish to call the attention of our subscribers to the small label on the cover of LIFE AND LIGHT which shows the date to which subscriptions are paid. We are glad to know that the number of societies is increasing where a special person has been appointed to care for its interests, but in the majority of instances we must rely upon the individual subscriber to send payment when it is due. It is our custom to have our subscriptions paid in advance, but we continue to send the magazine for a year after the time expires, as it is usually through oversight that the amounts are not sent. We are sure that this simple suggestion will be a sufficient reminder.

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## EXTRACTS FROM RECENT LETTERS.

FROM MISS DAUGHADAY, SAPPORO, JAPAN.

THE latest word about the new instructions from the Educational Department of the government is that they do not bear so heavily on the higher Christian schools as was thought at first; so probably young men in private schools will be exempt from conscription until twenty-eight years of age, the same as in public schools. But the instructions relating to primary schools have not been modified in the least, and many Christian primary schools have been closed. Many laws are being revised, and I am disappointed that the status of woman before the law remains the same. Men can get divorces but women cannot. No woman can be considered the head of the house even though she be a rich widow with only little children. If there be no boy to be considered master of the family she must adopt one. One family I know consists of a widowed mother, grown daughter and a son of fifteen. He is a bad, dissipated boy, but he rules the house, and

mother and sister must ask permission to spend money or do anything of importance. My Bible woman is to be married next week. A paper asking permission to marry must be presented to the government, signed by father or guardian. Having no father her little brother must give his consent, or she could not be married. All these things will change in time, as Christian sentiment prevails, but for a while some must suffer.

FROM MRS. MINNIE B. HASTINGS, UDUPITTY, CEYLON.

Our girls' boarding school is growing more distinctively Christian in its character than ever. A greater proportion than formerly are children from heathen homes. Last year eight girls, half of them of heathen parentage, united with the church. In all the history of the Udupitty school—it was established in 1867—only one pupil has graduated without having previously publicly acknowledged their faith in Christ. Some, alas! from non-Christian homes have yielded to the temptations around them and have gone back into heathenism, but the great majority have stood firm. During vacation I went one day to see an old graduate living in the Batticotta field. She left the school nine years ago, and has been living at home ever since. Although all her relatives both near and distant are Sivites she has stood as a Christian all these years. Personally she is very attractive, but being poor and having no dowry she has not married. She receives a very small salary for teaching sewing in the girls' school near her home. Surely it is a reason for great thankfulness that this child is known all through her village as a follower of Christ!

FROM MR. G. S. EDDY, WORKING AMONG SCHOOLS AND COLLEGES IN INDIA UNDER THE STUDENT VOLUNTEER MOVEMENT.

After Jaffna College the next institution visited was the *Oodooville Seminary* for girls. I have seldom seen such an attractive sight as the bright, brown faces and the pure white clothes of those native girls. Whoever invested money in the school will indeed find treasure in heaven. For more than two generations, with an average of over one hundred pupils, it has trained the women who were to lead and mold this great community of Jaffna. In 1824 a Mrs. Winslow began to teach a few of the little Hindu girls, but none would break caste by becoming boarders. One day two of the children were detained by a sudden storm. One of them became so hungry that she was compelled to take the food Mrs. Winslow offered her, and by so doing broke caste. Soon after this the father brought the two little girls as boarders, and the school began. In 1840 Miss Agnew took up the work and became known in the island as the "mother of a thousand daughters." Nearly every girl who has graduated in the last eighteen years has left the

seminary a Christian. Every morning before the sun is up you can see them leaning over the great veranda to catch the first light on the pages of their Bibles. Every girl keeps quiet hour. At sunrise comes the morning hymn and their united prayer, and at sunset you can hear them singing Gospel songs.

In their Christian Endeavor Society they have frequent meetings. Thirty or forty girls will pray in succession if opportunity is given. Their society supports a Bible woman in the neighboring islands, and though most of them are very poor they have already pledged and begun to raise money to send a Bible woman to India. Every Christian girl in school has a Hindu girl assigned to her to work for, by the Endeavor Society, and every Hindu girl can tell you what girl is praying and working for her. Twenty of the present pupils from Hindu homes have joined the church, and many of them witness for Christ at home. Three meetings were held for the Christian girls on Bible Study, Soul Winning and the Holy Spirit. Two meetings were held for the unconverted, the first showing the difference between Hinduism and Christianity, and the second on the "Blood of the Lamb" and Christ as the *only* Saviour for the world.

At this second meeting God was evidently at work, and on the invitation of the principal a number of girls, many of them Hindus, rose to confess Christ for the first time. It was a glad day in that school. It was a very simple message, broken by interpretation, but God worked. It was like shaking a ripened tree for fruit; for in that school there had been one life lived long among them as a daily witness, that of Miss Eliza Agnew. There had been years of patient waiting, months of faithful seed-sowing, weeks of earnest prayer, days of silent suffering, of seeming drudgery, of weary overwork—for the laborers were few, and she had worked alone. But God had seen; and some day there will be a crown. Hers has been a life of almost ceaseless sacrifice. She herself had not known how closely she had followed in her Master's steps, nor how like Him she had grown. But the little company of those for whom she daily lived her life saw Christ in her, and to them she was their saint. She had only lived and loved. Each long day's work of little things that did not seem to count had one by one been done. The prayers had been said, and things left with God. Hers had been the seed-sowing. Most days she had been too tired to count how much or think about the harvest. She had sown in tears. But she shall reap in joy!

FROM MISS L. M. MELLEN WITH REFERENCE TO THE WORK OF MISS G. R. HANCE, AT ESIDUMBINI, SO. AFRICA.

During Miss Hance's nine years' residence at Esidumbini there have been marked changes for good. It was a difficult field apportioned two ladies.

There was not only the simple gospel to preach, but reforms to institute in the church and out, false doctrines, prejudices and evil to combat on all sides. From Miss Hance's own testimony she could do nothing but cast herself upon the Lord and cry for help, which was given in great measure.

Written records had been lost or destroyed, and it was a task to obtain a record from the old residents of the church membership. Miss Hance records as one of the first events after their arrival in January, 1890: "Mr. Pixley visited the station in February, and after carefully going over the church record with the church decided that only twenty-six persons could claim to be in good and regular standing in the church, and of some of these it was difficult to find out the standing. The following year three or four of them were suspended; afterward only eighteen were found to be in good standing. The next step was to secure a preacher and to get a house built for him. There were many trials of the spirit and flesh in winning the people to a right understanding and acceptance of the work which belonged to them to do."

What has been the result of these nine years' labor? One hundred and fourteen have been admitted to the church. Eighty-two women have come under Miss Hance's personal instruction in the inquirers' class, thirty-two of whom are now in the church. There are thirteen men who are eligible as lay preachers. A pastor has been ordained and his support assured by the people. Outstations, preaching places and schools have been established. The station school has grown from a membership of thirty to over one hundred. Contributions have increased year by year, and the people have learned to give cheerfully and with a willing heart. The young women especially have learned to take a social standing where they are not ashamed, but glad, to meet with the missionaries and render them service. These are visible fruits, golden in the present hour; but who shall count the harvest from seed sown in secret, in tears, in health and in sickness, by the wayside, among children in school, mothers in their weekly meetings, men and women in the kraals and as they came to the door for medicine, to talk over land questions, disputes and a hundred other things? It was not strange that people were sorry to see Miss Hance leave! They had grown to be very dependent upon her, not only for guidance in church matters, but in many other ways. They manifested their gratitude in testimonies of blessings received through her coming to Esidumbini, in gifts, in many best wishes and earnest prayers for her safe guidance and keeping. The Noodsberg people also testified to blessing received, and showed a sincere appreciation of what Miss Hance had done for them, in her long acquaintance with and interest in the Noodsberg church. That she may have the reward of her

labors in the enriching of God's kingdom for his glory is the sincere desire of her many friends.

In a later letter Miss Mellen writes :—

You will be following African war news and wondering how nearly we are affected. Not immediately yet ; and were it not for rumors, and English friends at the front and our anxious watching for daily news we would seem as remote in this quiet mission retreat as you in America.

FROM MRS. A. M. C. MALCOLM. OF UMZUMBE, SOUTH AFRICA.

We are again a full school this term, and so far have been blessed with every blessing—good health, sufficient provision, pleasant weather, and, to crown all, a glorious revival in which many souls were born again, and dear Christian girls led into still higher consecration and a loftier ideal of the Christian life. This blessed awakening was the result of a week's meetings held here by Mr. Weaver, assisted by two of our native preachers, M'Biya and Gardiner. How good has God been to us! Oh, that we may be more and more filled with His Spirit, and possessed with greater and greater longing for his glory in the salvation of souls! The intense darkness of heathenism with which one is constantly grappling would discourage any but those who know the power of the Spirit of the Lord to subdue the power of evil and lead captivity captive.

Just now this Colony is in a sad state: a war which may almost be designated a civil war is raging in the country. So far our district has been undisturbed, but how long it may remain so we know not. The English have gained several victories, but the Dutch have fought well and taken up good positions in the Colony. I do grieve over it all, and wish that recourse might have been had to some means other than that of arms. We are daily expecting to hear of a fearful engagement at Ladysmith, where the English and Dutch forces seem to be strengthening themselves for a terrible battle. The Dutch are a brave race, accustomed to the saddle and use of the rifle, though not skilled in methods of modern warfare. I suppose the War really means that either the English or Dutch must be supreme in South Africa. Hitherto the English have been the ruling power, but I suppose the Dutch feel that they are now strong enough to try for supremacy. The actual reason for the outbreak of hostilities is the non-recognition of the Queen of England's suzerainty, and the disadvantages under which her subjects were compelled to live in the Transvaal. Oh, may our God guide all things to the glory of his name and the extension of his kingdom!

# Our Work at Home.

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## THE MESSAGE OF THE CENTURY.

[An abstract of an address delivered by Secretary Barton at the Annual Meeting of the Woman's Board at Syracuse; also at the Annual Meeting of the W. B. M. I. of Madison, Wis.]

As we are about to step over the threshold into the new century it is fitting that we pause for a little to get our bearing. In order to do this we need to look backward and learn the story of the years that are passed in order to catch the message for the century to come. The Christian work of the future begins with the work of the past; the progress which we are to make is closely allied to what has been done. The capstone of the old century is the threshold of the new.

Let us inquire, therefore, of the old century, crowned with effort, struggle, sacrifice, defeat and victory, "What are the signs of promise?" Time will permit us to mention only the great movements, the victories already won, which, in the new century, will be the foundation stones upon which it can build.

1. The present century has opened practically the entire world to the gospel. Toward the close of the last century the major part of the world was closed to the Christian teacher; there was hardly a Protestant Christian worker upon the entire Asiatic continent, and, what is more, those countries were barred against the missionary. More than one thousand million of the world's pagan were inaccessible to Christian effort. It was at that time that the London East India Company declared that they would rather have a shipload of devils go to India than a shipload of missionaries. China, India, Japan, Turkey, Africa and the Islands of the Sea, by far the greater part of the inhabited globe, were closed, and there were but few of all Christendom who were so bold as to entertain the hope that these countries would ever be open for Christian work.

At the beginning of the century the Protestant Christians in the entire world who were interested in foreign missions did not equal the present number of missionary Christians in the State of Massachusetts alone, and the territory they occupied in the Old World and the New hardly exceeded twice that size. A small company indeed to conquer the world for Christ! Prayer was devotedly offered that God would open the doors of the nations, and at the same time Christian activity and consecration increased. One by one these doors have swung wide upon their hinges. To-day in every province of China there live and labor Christian missionaries who find a warm welcome. By treaty rights missionaries can reside and work in every village, hamlet and city of Japan. The government of India grants large subsidies to the Christian missionaries of that country to aid them in the conduct and support of Christian schools. Turkey is dotted with Protestant Christian institutions from Salonica to Persia, and from the Black Sea to Egypt. The Christian missionaries have penetrated the center of Africa from every side, and there is no longer a dark continent. The Islands of



the Sea have already cast off the garments of their shame, and everywhere Christianity and all it brings of order, sobriety and civilization has a thousand welcomes. The seal has been broken; the veil that hung darkly between has been rent asunder, and the heathen world is waiting in expectation the voice of Christendom to speak to it the words of life.

2. The languages of the world have been studied, classified and mastered. Language is the only human medium through which Christianity can be carried to the world. At the beginning of the century the barrier presented by the many tongues and dialects, all practically unknown to those who would use them to convey a knowledge of Christ, was almost as formidable as the national barriers. Even when those multitudinous tongues were mastered and reduced to writing, how could the thoughts of heaven be expressed in the language of hell? Many of the best and most devout scholars of that age believed that it could not be done. It was emphatically declared that pagan languages, which had grown up in war, deceit, sensuality and crime, and were destitute of every form of word or speech that convey thoughts of purity and spirituality, could never be made the vehicle for imparting Biblical knowledge or spiritual truth. Many a man prayed faithfully for the opening of the doors of the nations, but who would have the boldness and courage to pray that the babel of heathen languages might be reduced to form, and be used as the vehicles of salvation? We cannot trace the process, but the work has been accomplished. One by one those obdurate, uncouth, inflexible tongues have yielded, taking on a Christian literature, which, in many cases, is shaping the spoken language of the common people. This former barrier has become one of the strongest, most abiding and far-reaching instruments for propagating Christian truth, and directing thereby the thoughts and lives of the non-Christian world.

3. The English language, which was used one hundred years ago by but a handful of people in Great Britain and the United States, is now studied, read and spoken by more people than any other language, and that, too, by those who represent the best educated and most progressive people among the nations of the world. Through this language the intellectual life of the world has been brought into contact with the best literature permeated with Christian thought. Through this common language, in which the Hindu, the Chinese, the Japanese and the African take conscious pride, the remaining barriers of native tongues are rapidly crumbling away. It has already become the only common tongue in many Christian schools and universities, and is the medium of approach to the intellectual and spiritual life of many peoples.

4. At the beginning of the century the degraded condition of the women of the pagan world was a formidable barrier to the progress of Christianity. Two facts of heathenism are well established: first, that the women far exceed the men in ignorance and blind superstition; and, second, that, although held in an inferior position, they exert superior influence over the men in matters of religion. The customs of the various countries made it apparently impossible for the ignorant womanhood of paganism to be reached with the gospel of sobriety and intelligence. Little was accomplished along this line during the first half of the present century. No

effort on the part of the Christian missionary has been more hotly opposed; about no question has the conflict waged more fiercely. At last the Woman's Boards were organized, and a great army of special-service recruits were thrown into the field. The enemy has capitulated. The special efforts now put forth by the Christian women of the world for their less-favored sisters is crowned with marked success. The thousands of pupils in the girls' schools, the multitudes of women who are proud to be able to read, the orderly Christian home presided over by the educated, refined Christian wife and mother, the changing customs in regard to the position of women, the new, exalted, enlightened, happy Christian womanhood that is springing up all around the pagan world show that here, too, doors of transcendent possibilities have opened wide.

5. A century ago the non-Christian religions were enshrouded in mystery. The purpose of Christianity was to displace these religions, but as to what they were no one understood. They were all classed as "heathen," and there accurate knowledge ended. It was a rude, rough work the early missionaries undertook when they began to expound the gospel of Christ to races of whose religious thoughts and beliefs and hopes they were supremely ignorant. How could the gospel be adapted in its presentation to the special condition, needs and life of a people unless that people's religious experiences and beliefs were understood? The story of the first fifty years of missionary effort in this century reveals in a multitude of ways the difficulty of the attempt. But these were not wasted years. The pagan systems of belief have been studied until undoubtedly, in many cases, the missionary knows more about the religion of a race than the people themselves understand. This barrier has been removed, and the missionaries prepare their Christian literature and adapt their oral message so as to meet the peculiar need and cry of the pagan soul to whom the message is directed.

6. Science and invention have brought the pagan world to our very doors. At the beginning of this period of modern missions the world was large, and the heathen were far away. Missionaries bade good-by to their friends never expecting to meet them again in this life. It required three or four months to go to Turkey, nine to India, ten or twelve to China or Japan, and about as long to reach the Sandwich Islands, and the way was fraught with hardship and danger. Sometimes after the departure of missionaries a year would pass before word returned from them, and often they had been months in their graves before it was known in the homeland. Not infrequently supplies could not be got to the fields in time to prevent the severest suffering. A world then laid between Honolulu and Boston, and to the ordinary mind China was almost as far away as Mars is to-day.

The world of science has come to the aid of the cause. Now, with the utmost comfort and safety, missionaries can go to the ends of the earth in two months, and they seldom reach a point where they cannot be spoken with by those from the mission rooms in a day. Honolulu is nearer Boston to-day than Syracuse was at the beginning of the century. The entire pagan world is now our-next door neighbor, and science and invention have bridged every gulf that once separated it from us. Distance has been annihilated, and the discoveries and inventions of a hundred years are at our disposal, that we

may with speed, comfort and economy carry the gospel of Christ to the ends of the earth.

7. Within a century the wealth of the world has increased in marvelous proportions, and what is more important this increased wealth is in the hands of the Christian nations. There are now single Christian individuals whose possessions approach in value the entire wealth of all of the denominations that united in 1810 to form the American Board. The annual income of many a member of the Church of Christ to-day is more than the entire expenditure of all the missionary societies of the United States prior to 1835, if not prior to 1850. While the great wealth of the so-called Christian nations is not all under the control of Christian men and women, it is generally conceded that Christians hold their due proportion. There are probably now more individuals in the churches who could give to the cause of Christ one hundred thousand dollars without embarrassment than there were when the American Board was organized who could give one thousand dollars. Apart from those who possess large wealth, there has been a general increase in the number of well-to-do Christians who live comfortably and are able to enjoy many of the luxuries of life. This has indeed been a century of wealth accumulation for nations and individuals and churches.

I have rapidly surveyed a few only of the great facts that stand out from the century as we look back upon it. What message do these facts bring to us?

They declare to us in mighty words written by every act of God or man across the century that during these ten decades God has been preparing the pagan world for the gospel message, and the Christian world to carry that message. He has broken down all barriers that shut out the Christian teacher. He has bound up in a community of interest the Christian and the non-Christian nations. He has annihilated distances, bridged impassable chasms, gathering into one great brotherhood the nations of the earth. At the same time he has turned the hearts of non-Christians toward the Anglo-Saxon race, and made them recognize that the Christian faith of the Anglo-Saxon is a faith that exalts, strengthens, organizes and civilizes. He has placed us face to face with the pagan world, with every formidable barrier removed, and says, "Now teach them my gospel." In order that this may be done, He in whose hands are the silver and the gold, and the cattle upon a thousand hills, has put great wealth into the hands of the membership of the Christian Church, and he now waits to see with what faithfulness the stewardship will be kept.

In a word, the message of the century is a message of unprecedented opportunities, boundless possibilities, transcendent privilege, unmistakable duty and of tremendous urgency. The Lord almost by miracle has prepared the nations for this hour of advance. The pagan world expects a forward movement at this time upon the part of the Christian hosts; the battle has been fought and won, and now it only remains to go in and possess the land for Christ. Our own intelligence, the providences of the century, the pleading of paganism, the command of the Master,—all unite in one voice urging us to carry now, at any sacrifice, the gospel of our Lord Christ to the world unredeemed, and all pledge a victory the glory and triumph of which the Church has never experienced.

## OUR BOOK TABLE.

*Nineteen Centuries of Missions.* By Mrs. W. W. Scudder. Published by F. H. Revell Co. Pp. 250. Price, \$1.

On the title-page of this book is the statement that it is "primarily prepared for young people," but older people will be equally benefited by having this admirable compendium in their libraries as a book of reference. While we are constantly deploring the lack of interest in missions, and the entirely inadequate support given to missions, nevertheless we must acknowledge that the bibliography of missions is rapidly increasing, and if there were not a demand for these books they would not be published. Nothing is more welcome to the student of missions than an accurate and comprehensive reference book. This work of Mrs. Scudder's is certainly comprehensive, as it opens with the missions of the Apostolic Church and closes with modern missions of the nineteenth century. Dr. F. E. Clark, in his introductory note, speaks of this compendium as "accurate, interesting and helpful; a book that is readable as well as instructive." Questions at the end of each chapter make it possible to use this book not only for reference but for systematic study. The president of every auxiliary society should own this inexpensive volume for use in her meetings.

*Lights and Shadows of Mission Work in the Far East.* By S. H. Chester, D.D. Published by the Presbyterian Committee of Publication, Richmond, Va. Pp. 133. Price, 75 cents.

The various mission boards send their bishops and secretaries occasionally to visit mission stations on the other side of the world, and this volume contains the record of observations made by the secretary of foreign missions of the Southern Presbyterian Church in the United States. He went during the year 1897 to Japan, China and Korea; and while this book is of special interest to the denomination he represented, yet it is so attractively illustrated and well written that it repays examination.

In a book published by the same committee, price \$1, the Rev. Hampden C. DuBose, fourteen years a missionary at Foochow, discusses the three religions of China—Confucianism, Buddhism and Taoism—under the somewhat startling title *The Dragon, Image and Demon*.

During a visit to the United States in 1882 the author of this book gave a lecture on the "Three Religions" in about one hundred and fifty churches, and this volume is in response to those who, having heard the lecture, desired the facts in more permanent form. Mr. DuBose says: "I write in a plain style so that boys may understand as well as men. When six years old my father gave me a little red picture book about Rev. R. Moffat in Africa; it took full possession of my soul, and in the "log parsonage" I resolved to go to the heathen. I trust that this book will follow every Christian boy that reads it like a policeman."

*The Apostle of the North, James Evans.* By Egerton R. Young. Published by Revell Co. Pp. 262. Price, \$1.25.

Egerton Young, himself a missionary to the Indians, is a most picturesque and graphic *raconteur* both by tongue and pen. Judging from the illustrations, this book should be as interesting to boys as one of Cooper's novels. It deals with the adventures of a hero half a century ago, who traveled exten-

sively and worked faithfully among the Indians in Canada. Men risk their lives daily in war, in conquest for commercial purposes, in scientific exploration. This man risked his life and endured incredible hardships for the love of souls.

*Tales of Adventure from the Old Book.* By Rev. Thomas Champness. Published by Revell Co. Pp. 121. Price, 30 cents.

These are Bible stories told in modern parlance.

We have to acknowledge from this same house of Revell Co. the three following books: *Lend a Hand.* By C. M. Sheldon. *Woman's Possibilities and Limitations.* By Stephen W. Dana, D.D. *Searchlights on Christian Science: A Symposium.*

G. H. C.

#### SIDE LIGHTS FROM PERIODICALS.

"China, the sick man of the Far East, whose recovery is doubtful," is the subject of thoughtful papers in several of the January issues. James S. Fearon, writing in the *Forum* upon "Commercial Possibilities of China," argues, in reply to opposite views already expressed, that the vast empire will continue to need, and increasingly, our exports, and that America should do her share in building railroads, supplying machinery, electric plants, and all the helps toward progress.

Dr. D. Z. Sheffield, missionary of the American Board in Tung-cho, discusses in the *Atlantic Monthly* "The Future of the Chinese People," treating the empire itself and the people with a distinction which greatly clears a complex problem. The future of the empire one dare not predict, with ambitious nations lurking about her. The people themselves, with their latent possibilities, need only sympathetic, firm, persevering, stimulating assistance from the Powers which have opportunity, and their future is a bright one.

Quite in the same line are the comprehensive views of John Barrett in the *Review of Reviews*, under the title, "Our Interests in China,—A Question of the Hour." These three writers agree that we are upon the threshold of vast commercial possibilities in the Far East; including China, "Few people appreciate that she provides the chief market for the export of our manufactured cotton goods." Flour exports to southern China are increasing. Iron and steel products are in large demand. Mr. Barrett devotes a column to the "Missionaries and Diplomats," attributing large influence to both classes of workers in lifting up the people. "After careful study of the missionary field, not only in China but in Siam, where the work came for years under my closest observation, I can say that I do not agree with the adverse and superficial conclusions which one hears so often in the clubs and at the dinner tables of the treaty ports."

Interesting descriptions may be found in *Littell*, December, of two cities of the Far East, Macao and Canton.

With the present interest in South Africa and Lord Roberts, one who has not time to read "Forty-One Years in India" may glean its contents in the digest of the book given in the *Outlook*, December 30th.

The *Nineteenth Century*, December, gives an attractive picture of a Hindu home from one who enjoyed the rare privilege of visiting in a rare

household. We rejoice in native grace and comfort and intelligence wherever it appears, and would echo, as do all our missionaries, the sentiment of the writer, Hon. J. D. Reed, C.L.E., that work among the Hindus proceeds from the foundation of good already existing in native religion, society and homes.

M. L. D.

## THE AWAKENING OF CHINA.

### TOPIC FOR MARCH.

FOR this topic we recommend three talks or papers: 1. Manners and Customs; or, China's Legacy from Earlier Centuries. 2. Christian Missions in China. 3. Recent Movements in the Empire. Material for these heads must necessarily be taken from books, as lengthy historical articles cannot often appear in missionary or other magazines. On the general subject we recommend "The Awakening of China," by T. Richards; or perhaps the best thing in compact form is a leaflet published by the American Board, "The Awakening of China," by Dr. Judson Smith.

For the different heads we suggest the following: 1. MANNERS AND CUSTOMS, or China's Legacy from the Past. See "Christian Missions and Social Progress," by Dr. J. S. Dennis, pages 80-86; "Foreign Missions after a Century," by the same author, pages 76-85; "China, Present and Past," R. S. Grundy, Chapters IV., V., X.; "Chinese Characteristics," by Rev. Arthur H. Smith, Chapter XXVII.; also "Chinese Sketches," by Elizabeth Washburn, in the *Atlantic Monthly* for May, 1899; "Cruising up the Yangtze," by Miss Scidmore, in *The Century* for September, 1899; also "Behind the Dark Walls of the Forbidden City," in *Harper's* for September. 2. CHRISTIAN MISSIONS IN CHINA. See "Forty Years in China," by R. H. Graves; "In the Far East," by Mrs. Geraldine Guinness Taylor, Chapters XV. and XVI.; "A Cycle of Cathay," by W. A. P. Martin, Part II. Chapters XI.-XV.; "Strategic Points in the World's Conquest," by J. R. Mott, Chapter XV. 3. RECENT REFORMS IN THE EMPIRE. Material for this head will be found mostly in magazine articles in 1899. See "American Opportunities in China," by Rev. Gilbert Reid, in *The Forum* for April, 1899; "China and the Powers," by Lord Charles Beresford, in the *North American Review* for May; "A Year's Diplomacy in Peking," in *Littell* for May; "The Hour of China and the United States," by Henry William Rankin, in the *Bibliotheca Sacra* for July; "The Break-up of China and Our Interest In It," in the *Atlantic* for August; "Recent Developments in China," by Oscar P. Austin, in *The Forum* for August; "The Reform of China," by Kang Yen Wei, in *Contemporary Review* for August. One can scarcely go through the bound volumes of any magazine for the last two years without finding rich material for our subject. A number of the books and articles mentioned will contain information on the whole subject, but we give a variety as some may be more easily obtained than others. All the books mentioned, except "China Present and Past" and the "Awakening of China," by T. Richards, are found in the Woman's Board Library, and will be sent to any one desiring them. Terms, two cents a day and the return postage. Apply to Miss A. R. Hartshorn, 704 Congregational House, Boston.

## WOMAN'S BOARD OF MISSIONS.

Receipts from November 18, 1899, to December 18, 1899.

MISS SARAH LOUISE DAY, Treasurer.

## MAINE.

*Eastern Maine Branch.*—Treas. Bangor, Aux., 66.23, Mabel Henry, 1; Caratunk, Jr. C. E. Soc., 2; Stacyville, Miss Sadie F. Young, 1, 70 23

*Western Maine Branch.*—Mrs. C. C. Chapman, Treas. Auburn, High St. Ch., Y. L. M. B., 30; Beeman, Ladies, 3; Gorham, Aux., 33; Hollowell, Aux., 25; Kennebunkport, So. Ch., Aux., 13.38; Portland, State St. Ch., Aux. 31.45, Williston Ch., Aux., 27, 162 83

Total, 233 06

## NEW HAMPSHIRE.

Albert L. Bachelder, 10 00

*New Hampshire Branch.*—Mrs. Allen L. French, Treas. Atkinson, Miss Abigail L. Page, 20; Derry, C. E. Soc., 10; Exeter, Aux., 46; Henniker, C. E. Soc., 25; Hopkinton, Aux., 5; Jaffrey, Monadnock Bees, 10, Lilies of the Field M. C., 15; Keene, First Cong. Ch., Aux., 30; Nashua, Aux., 33.81, First Cong. Ch., C. E. Soc., 15; Stewartstown, Miss Sarah Converse, 4.20; West Rindge, Aux., 4.75, Happy Helpers Band, 10, Cradle Roll, 3.40, 232 16

Total, 242 16

## VERMONT.

*Vermont Branch.*—Mrs. T. M. Howard, Treas. Brattleboro, West, 17.60; Brookfield, First Ch., A friend, 25; Burlington, 57.35; Fair Haven, 8.60; Ferrisburg, C. E. Soc., 2.50; Lyndon, Buds of Promise, 3.60; Newport, 25.75; St. Johnsbury, No. Ch. (of wh. e. C. d., 3.27), 10.92, So. Ch., 11.60; Underhill (with prev. contri. const. L. M. Mrs. Clara Lyman), 8; Vergennes, S. S., 40. Less expenses, 5.50, 205 42

Total, 205 42

## MASSACHUSETTS.

*Andover and Woburn Branch.*—Mrs. G. W. Dinnsmore, Treas. Andover, Union Aux., 227.05, Free Ch., Aux., 46.76; Lowell, First Cong. Ch., C. E. Soc., 15; Medford, Mystic Ch., Aux., 45; Winchester, Prim. Dept. S. S., 10, 343 81

*Barnstable Branch.*—Miss Amelia Snow, Treas. Orleaus, Jr. Classes in S. S., 3, A friend, 2, 5 00

*Berkshire Branch.*—Mrs. Chas. E. West, Treas. Adams, Aux., 8; Canaan Four Corners, Aux., 8.80, C. E. Soc., 3.08; Dalton, Sen. Aux., 142.80, Home Dept. S. S., 20; Hinsdale, Aux., 37.01; Housatonic, Aux., 24.50; Lee, Second Ch., Aux., 106.45; Lenox, Aux., 7.31; Pittsfield, First Ch., Miss Hulbert's S. S. Class, 15, So. Ch., 53.39; Sheffield, 24.25;

Stockbridge, 8; Williamstown, 192, two friends, 225, 875 59

*Boston.*—Mrs. George W. Barnes, to make Albert Whitney Rhodes a member of the Cradle Roll, 25

*Essex North Branch.*—Mrs. Wallace L. Kimball, Treas. Georgetown, Mem. Ch., 40; Haverhill, Union Ch., 7.64; Riverside, Jr. Aux., 5; Merrimac, Aux., 20.30, 72 94

*Essex South Branch.*—Miss Nannie L. Odell, Treas. Beverly, Dane St. Ch., Aux., 185; Gloucester, Aux., 43.80, Tabithas, 5; Swampscott, with prev. contri. const. L. M's Mrs. Jennie Standley, Mrs. Susan Abbott, 233 80

*Franklin Co. Branch.*—Miss Lucy A. Sparhawk, Treas. Bernardston, Aux., 5.60; Buckland, 26.75; Shelburne, 14.12; Greenfield, 4.42; Northfield, 13.53, 64 42

*Hampshire Co. Branch.*—Miss Harriet J. Kneeland, Treas. Amherst, North, Aux., 30; Belchertown (of wh. 25 const. L. M. Mrs. Alice L. Kendall), 40; Enfield, Aux., 50; Hadley, Aux., 51.95; Northampton, First Ch., Aux., 135, Edwards Ch., Aux., 74.90, C. E. Soc., 10; Westhampton, Aux., Mrs. John Cook, 7, 398 85

*Lawrence.*—Charles Wainwright, 4 85

*Lynnfield Centre.*—A Christmas gift, 5 00

*Middlesex Branch.*—Mrs. E. H. Bigelow, Treas. Holliston, C. E. Soc., 5; Saxtonville, Aux., 18; Wellesley, Wellesley College Ch. Assn., 185, Silver Offering at 25th Anniversary, 270, 478 00

*Norfolk and Pilgrim Branch.*—Miss Mary V. Thayer, Treas. Campello, So. Ch., Jr. C. E. Soc., 20; Brockton, First Ch., Aux., 80; Duxbury, Aux., 11; Scituate, C. E. Soc., 15; So. Weymouth, Old So. Ch., Aux., 24.51; Wollaston, Aux., 5, Whomsoever M. B., Robbie and Mary, 7, 162 51

*No. Middlesex Branch.*—Miss Julia S. Conant, Treas. Acton, Prim. S. S., 1; Ashby, Aux., 10; Littleton, United Workers, 2.30; Pepperell, Aux., 10; Shirley, Aux. and C. E. Soc., 10. Less expenses, 1, 32 30

*Springfield Branch.*—Mrs. Mary H. Mitchell, Treas. Longmeadow, Aux., 6; Ludlow Centre, Precious Pearls, 1; So. Hadley Falls, Aux., const. L. M. Miss Clara B. Ludden, 25; Springfield, Mem. Ch., Aux., 2.30, 34 30

*Wellesley.*—Miss L. F. Clarke, 5 00

*Suffolk Branch.*—Miss Myra B. Child, Treas. Allston, C. Roll, 10; Auburndale, Aux., 19, Y. L. M. Soc., 50; Boston, Mt. Vernon Ch., Jr. Aux., 50, Park St. Ch., Jr. Aux., 30, Shawmut Ch., Aux. (of wh. 25 by Mrs. B. F. Dewing, to const. L. M. Mrs. Eva McElveen), 42.75, C. E. Soc., 20.02, Union Ch., Y. L. Aux., 95; Brighton, Cong. Ch., Aux. (of wh. 1.06 C. Roll), 38.25, Jr. C. E. Soc., 15; Cambridge, First Ch., Shepard Guild, 8.75, Prospect St. Ch., Aux., 82.25; Chelsea, Third Ch., Aux., 16.55, C. Roll,

11.20; Dedham, Aux., 140.75; Dorchester, Second Ch., Aux., 55.60, Y. L. Aux., 54, Village Ch., Y. L. Soc., 20; Franklin, Mary Warfield M. Soc., 75; Hyde Park, Aux., 60, Jr. Aux., 10; Millis, C. E. Soc., 5; Needham, Aux., 30; Newton, Eliot Ch., Aux., 71.48; Newton Highlands, Aux., 6.94; Norwood, M. C., 5; Roxbury, Immanuel Ch., Aux., with prev. contri. const. L. M's Mrs. S. F. Worthen, Mrs. Elizabeth J. Sawyer; South Boston, Phillips Chapel, C. E. Soc., 4; West Medway, S. S., 8, Aux. and friends, 4.50,	1,039 04
<i>Worcester Co. Branch.</i> —Mrs. Martha D. Tucker, Treas. Blackstone, Aux., 20; Globe Village, Union Ch., Aux., 5; Grafton, Aux., Mrs. Pauline F. Morey, to const. L. M. Miss Frances M. Houghton, 25; Oakham, W. M. Soc., 10; Warren, Aux. (with prev. contri. const. L. M's Mrs. Mary G. Hitchcock, Mrs. Anna F. Chadsey, Mrs. Mary A. Ramsdell); Winchendon, M. B., 3; Worcester, Hope Ch., Prim. Dept. S. S., 4; Plymouth Ch., with prev. contri. const. L. M. Mrs. Charles R. Holman, Union Ch., Aux., 150, Stamp Mission, 94 cts.,	217 94
Total,	3,973 60

## LEGACIES.

<i>Leicester.</i> —Legacy, Mrs. Mary D. Denny, Charles A. Denny, Exr.,	500 00
<i>Worcester.</i> —Legacy Lois R. Hastings, M. C. Goodnow, George Richardson, Exrs.,	925 00

## RHODE ISLAND.

<i>Rhode Island Branch.</i> —Mrs. Clara J. Barnefield, Treas. Providence, Union Cong. Ch., Bible Class,	25 00
Total,	25 00

## CONNECTICUT.

<i>Eastern Conn. Branch.</i> —Miss Mary I. Lockwood, Treas. Griswold, Aux., 7.67; Lisbon, Aux., 1.50; Lyme, Aux., 18; Mystic, Aux., 35; New London, First Ch., Aux., 21; Norwich, Park Ch., Aux., 50, A friend, 110; Putnam, Aux., 33.10; Thompson, Aux., 20.68; Westfield, C. E. Soc., 5; Windham, Aux., 10.75; Woodstock, Aux., 49.70,	362 40
<i>Hartford Branch.</i> —Mrs. M. Bradford Scott, Treas. Ellington, Aux. (of wh. 50 const. L. M's Mrs. Nelson Palmer, Mrs. C. T. Chapman), 61.44; Hartford, First Ch., Aux. (of wh. 25 by Mrs. Henry E. Taintor const. L. M. Miss Georgiana Griswold), 343.40; New Britain, So. Ch., Aux., 29.60; Newington, Aux., Mem. Off., 2.10; Rockville, Aux., with prev. contri. const. L. M. Mrs. Charles E. McKinley; Unionville, Aux., 28.30, C. Roll, 3.25; Wethersfield, C. E. Soc., 21.60,	489 69
<i>New Haven Branch.</i> —Miss Julia Twining, Treas. Branford, Aux. (of wh. 50 const. L. M's Mrs. Edward D. Sheldon, Miss Lizzie L. Cooke), 65; Bridgeport, No. Ch., Aux., 12, Olivet Ch., A friend, 5; Brookfield Centre, Aux., 7; Chester, Aux., 40.76; Colebrook, Aux., 5.35; Cromwell, Aux., 81.09; Danbury, First Ch., Aux., 6; Darien, Aux., 40; Deep	

River, Aux., 6; East Haven, Aux., 22.44; Greenwich, Aux., 61; Kent, Aux., 37.25; Madison, Aux. (of wh. 100 const. L. M's Mrs. Elizabeth Scranton, Mrs. Kate E. Shelley, Miss Alice Nash, Miss Nellie Scranton), 120; Meriden, First Ch., Aux. (of wh. 200 const. L. M's Mrs. Albion Bumpus, Mrs. George Miller, Mrs. J. I. Parker, Mrs. William Taylor, Mrs. E. C. Wheatley, Mrs. William Warnock, Miss Edith Reynolds, Miss Sarah E. Pinks), 210; Meriden, Centre Ch., Aux., 53; Morris, Aux., 35; New Haven, Ch. of the Redeemer, Aux., 77; New Milford, Aux., 1; North Madison, Aux., 15.10; Portland, Aux., 10.67; Stamford, Aux., 65; Warren, Aux. (of wh. 25 const. L. M. Mrs. W. F. Curtiss), 33.30; Washington, Aux., 19.75; Westport, Aux., 40; Winsted, Second Ch., Aux. (of wh. 25 by Mrs. Moses Camp const. L. M. Mrs. Williams L. Camp), 64.02,	1,132 73
Total,	1,984 82

## LEGACY.

<i>Salisbury.</i> —Legacy, Mrs. Sarah D. Holley, James P. Andrews, Wm. B. Rudd, Exrs.,	447 50
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## NEW YORK.

<i>Plattsburg.</i> —Mrs. P. D. Moore,	10 40
<i>Pulaski.</i> —Dorothy Felt,	20
<i>New York State Branch.</i> —Mrs. F. M. Turner, Acting Treas. Albany, C. E. Soc., 28.60; Binghamton, First Ch., Aux., 40; Brooklyn, Central Ch., Mrs. Geo. Munson, 10, Mrs. T. P. Wilkinson, 10, Aux., 166.67, Lewis Ave. Ch., L. M. Soc., 50, Park Ch., Aux., 9; Parkville, Aux., 5, Tompkins Ave. Aux., 250; Buffalo, First Ch., Aux., 64.80; Copenhagen, Aux., 2.25; Coventryville, M. C., 5.20; Flushing, Aux., 31.50; Lockport, First Ch., Aux., 20; New York, Manhattan Ch., C. E. Soc., 25; Oswego, Aux., 18; Poughkeepsie, Aux., 25; Rensselaer, Falls Ch., 2.50; Saratoga Springs, L. Soc., 6.15; Warsaw, Aux., 68.83; Walton, C. Roll, 3. Less expenses, 63.03,	778 47
Total,	789 07

## FLORIDA.

<i>Winter Park.</i> —Aux.,	10 00
Total,	10 00

## CANADA.

<i>Canada.</i> —Cong. W. B. M.,	3 52
Total,	3 52

## TURKEY.

<i>Aintab.</i> —Miss E. M. Trowbridge,	4 40
Total,	4 40

General Funds,	7,332 50
Gifts for Special Objects,	138 55
Variety Account,	152 37
Legacies,	1,872 50
Total,	\$9,495 92





*President.*

MRS. H. E. JEWETT,  
Berkeley, Cal.

*Treasurer.*

MISS BESSIE B. MERRIAM,  
1418 Franklin Street, Oakland, Cal.

*Home Secretaries.*

MRS. W. J. WILCOX,  
461 East 14th Street, Oakland, Cal.

MRS. C. B. BRADLEY,  
2639 Durant Avenue, Berkeley, Cal.

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## THE HOME WORK OF THE BOARD OF THE PACIFIC.

BY THE HOME SECRETARY, MRS. W. J. WILCOX.

OUR Jubilee report of last year was such a comprehensive one that, in comparison, the work which we have been able to accomplish in one year seems very small, but we have learned in this day and generation not to despise small things. So we gather up the letters year by year in these reports, and when the Golden Jubilee of our Board is celebrated our "mickle" will have become our successor's "muckle."

The Home Secretaries have twice during the year sent out letters to each of the sixty auxiliaries, the first telling of the obligations assumed for the year by the Woman's Board, and asking them to co-operate, so that at the end of the year money sufficient to meet all claims would be in our treasury; and the second telling of the approaching annual meeting, and urging them to be represented by delegates and offerings.

Some of the letters received by us in reply have been most interesting. I will cull a few extracts from them. One from an old lady who has seen eighty years, and who is also a cripple, writes: "I see by *The Pacific* that Mr. Dorward is expected to be in California this month, and as I have finished the work I was doing for his mission I will try and have it reach you by express this week. If any of the work does not bear close examination the age of the worker must be considered." Let me say that the work was most beautifully and daintily done. Just think of this dear old lady work-

ing away all by herself, without any reward except the reward that surely came with every stitch in loving service for Him.

Another lady writes: "I am hungry for the meeting of the Board tomorrow, but a small salary shuts us off from all such luxuries. I wanted much to see and hear Miss Talcott again."

Another answer to our letter contained the following: "There is a strong missionary spirit in our church, but the church debts press us so that we have not thought best to organize an auxiliary. Shall aim to do so as soon as possible."

Another lady writing says: "The annual meeting of the Foreign Missionary Society was here at our home last week. Rooms full, and a good afternoon; sandwiches, cake, coffee. You know here the missionary meeting is rather the social event of the month. Gentlemen attend, and also take part." When missionary meetings do become the social event of every church, then, and not till then, will missions flourish.

It does not fall to our lot every year to chronicle a legacy, but this year our Woman's Board has been the recipient of one from Mrs. Mary J. Stuart, of Saratoga. The trustees of the property left to benevolence are Rev. W. H. Cross, Mr. F. M. Farwell, Miss L. N. Richard. The trust deed gives eleven acres of prune land located in Saratoga to the Home Missionary Society, the Church Building Society and our Woman's Board, said land not to be sold for a term of fifteen years. We realize the great amount of time it must have taken on the part of these trustees to perfect these arrangements, and we are glad of this opportunity of showing our appreciation by publicly thanking them for their self-sacrificing services.

Our ranks are not as full as they were at our annual meeting last year. We miss many familiar faces; among them Mrs. Scott, Mrs. Carleton, Mrs. Gibbs, Mrs. Snow, Mrs. Marble, Mrs. E. P. Flint, Mrs. Garfield and Mrs. Gardiner of Rio Vista. I want also to add the name of a gentleman, who, with his good wife, was always at our annual meetings when health permitted—that of Rev. F. A. Armstrong. He also has joined the saints beyond. It is our delight to remember these friends as active in His service here, doing their utmost that even in the remote corners of the earth the name of Jesus should be loved.

We must not forget one of the most thrilling missionary afternoons of the year—the reception at headquarters given to the missionaries who had arrived on the Gaelic, as well as to all other missionaries of the American Board on the Coast. Lovely flowers added their beauty to the occasion. There were many missionaries present. As it was impossible to hear from them all, they were called out by name and asked to stand. Some twenty

responded to the invitation. *They* had not returned with martial music and flying banners; the city was not in holiday attire; the people did not crowd the streets and wharves to meet them; yet the Christ who saw them enter the Golden Gate saw as brave and as noble souls as ever enlisted under any earthly banner, or had ever engaged in any earthly conflict. All glory to the boys in blue; but let us glory also in the noble men and women who count no sacrifice too dear, but quietly take up His banner of love and carry it to the children sitting in the valley and the shadow of death.

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### SOME NOTABLE MEETINGS.

THE meeting held in September, 1898, was notable as marking the twenty-fifth anniversary of this Board. There were with us on that occasion Miss Harwood of Japan, Miss J. Eltsholts, M.D., of India, Miss Wilson of Micronesia, Misses Grace and Gertrude Wyckoff, Miss Abbie Chapin, Mrs. Peck of China, and Mrs. Pease, formerly of Micronesia. The Silver Jubilee of the Board was largely attended, and the presence of so many foreign missionaries who have proved themselves heroines in Christian service gave special interest to the occasion. The fact that this Board closed its year without debt and that during the quarter century nearly \$100,000 had been raised were matters of thanksgiving.

At the quarterly meeting held December 7, 1898, Miss Wilson of Micronesia, Caroline Islands, gave a most entertaining and instructive outline of her work in those islands. Her account of the duties of a single day showed conclusively that the missionary life in this field is one of hard labor, as well as love. Miss Wilson, however, dwelt in a very earnest and affecting manner on the reward which the missionary worker there finds in the love and gratitude and really deep devotion of those children of nature.

A most entertaining paper was read by Mrs. Dillingham, of Honolulu, on "The Beginning of Christianity in Honolulu," which must have impressed even the doubtful of the great value of missionary work in foreign fields. Mrs. Jewett, our President, in a thoughtful address called attention to the fact that but for the missionaries the Islands would still be in the clutches of heathendom, and that but for the American Board of Missions, of which the Woman's Board is a part, there would have been no missionaries. An affectionate tribute was paid by Mrs. Jewett to those faithful workers once connected with the Board who had gone to their rest, but "whose works do follow them." A growing interest was reported in the Southern branch of the W. B. M. P.

At the quarterly meeting held on the 1st of March, 1899, a most encouraging account was received of the increased interest of the Utah Branch. Miss Harwood also wrote of the great growth of the interest in foreign missions which she found manifested during her itinerary in Southern California. Mrs. Jackson, of Illinois, representing the Board of the Interior, brought a good word from her society, which she said had never been so blessed as at present with earnest, efficient workers.

Mrs. Farnham, our Foreign Secretary, read letters from various mission fields.

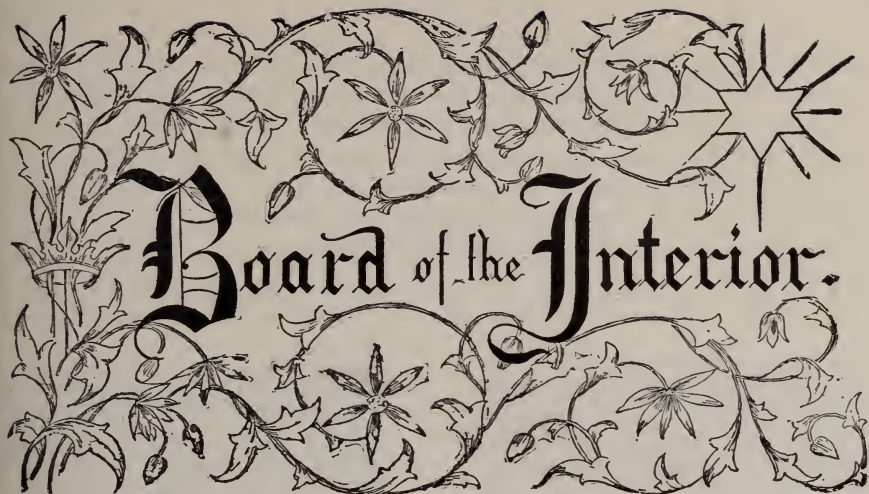
Miss Eliza Talcott, the first lady missionary to enter Japan, provided with a large map of the country, pointed out the location of the stations, and told what missionaries are doing there, and why more are needed.

The kindergarten has become a most important feature of missionary work.

Mrs. Peck, of China, called attention to the fact that there was the most pressing, immediate need of eight or nine unmarried women to do such work as touring, teaching mission classes and other branches that cannot so successfully be accomplished by mothers of families. Mrs. Stimson, who had spent eight years in China with her husband, spoke briefly of her work there. She sailed on the 2d of March, 1899, on the *Morning Star*, to join her husband, who had preceded her to Micronesia.

Our usual June meeting was held May 23d, in order to catch some missionaries who had just arrived, and took the form of a reception to them. It was simple and informal, but most pleasing and satisfactory. It was the work of a few moments, with willing hands and an abundance of beautiful flowers, to give the rooms at Headquarters an air of brightness and of welcome. The guests of honor were Dr. and Mrs. Gordon of Japan, Rev. J. E. Abbott and Miss Abbott of Bombay, Miss Talcott of Japan, Mrs. Peck of China and Miss Melville of Africa. After an hour of social chitchat Mrs. Jewett called the audience to order, and introduced the guests one by one, each of whom responded in a few earnest, uplifting words. It is an inspiration to look into the faces and hear the voices of those whom we have known for years only by hearsay. We know "their works, and their love and faith and ministry and patience, and that their last works are more than the first," and it is good to clasp their hands and tell them, "We are glad to see you."

Mrs. Gordon said that as the steamer was nearing San Francisco she thought how pleasant it would be if for once in her lifetime she could feel that someone was waiting on the dock for her; but if she could have foreseen this pleasant gathering and this hearty welcome she would have felt satisfied.



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"THY GOD HATH COMMANDED THY STRENGTH."

(Psalms lxxviii. 28.)

BY MISS JESSIE T. MILLS.

When labor makes its stern demands,  
And great thy tasks appear,  
Work on with heartiest good cheer—  
Thy God thy strength commands.

When weakness—a thrice-armed man—  
Robs thee of all thy power,  
Rejoice, nor let thy spirit cower—  
God doth thy strength command.

When met by Lilliputian bands,  
That vex thee and annoy,  
Be glad; go forth and sing for joy—  
Thy God thy strength commands.

When foes press hard on every hand,  
 Temptations fierce assail,  
 Rejoice, nor let thy spirit quail—  
 God doth thy strength command.

If all alone in grief thou stand,  
 And sorrows overwhelm,  
 Fear not, thy Father holds the helm—  
 God doth thy strength command.

CANTON, ILL.

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## CHRYSANTHA'S STORY.—A SKETCH FROM LIFE.

BY MRS. ELLEN R. BAIRD.

### PART FIRST.

WHEN I first opened my eyes in this world I understood that I was a girl from the remarks I heard.

“Even girls are children, the gift of God,” said the sympathizing neighbors. Very many women came to see my mother and me, and no one, however poor, came empty-handed. Some brought oranges, others *semit*, sponge cake or sweetmeats, while others brought articles of dress for me, or money. My little brothers were somewhat reconciled to my advent because there were so many goodies in the house.

Whenever it became necessary for my aunt, who took care of us, to leave us for a while, if she could find no one to stay in the room with us during her absence, she set up the broom, and told it to guard us from the evil eye.

When I was three days old my mother got up and prepared to receive the christening party. I was carried to the church by the nurse who had officiated at my arrival, accompanied by a number of relatives and friends.

When we reached one of the side doors of the church we met several other babies and their attendants on the same errand. My godmother took me in her arms, and instructed by the priest she renounced, on my behalf, “the world, the flesh and the Devil,” repeating the formula three times, and spitting after each repetition. Then we were allowed to enter the building, and my godmother undressed me and laid me, loosely wrapped, on the cold pavement of the church. In the center of the main aisle stood a huge copper basin, on a tripod, filled with warm water, which was consecrated by the priests’ reciting prayers and pouring holy oil in the form of

a cross on its surface. My godmother approached the font, and the priest took me, a little naked, squirming baby, and held me, face downward, on his left hand in the font, while with his right hand he splashed water over me three times, saying at the same time the usual baptismal formula, and then laid me in the towel my godmother was holding on her outstretched arms. After all the babies (about a dozen) had had their turn at the font the priest came around with the holy anointing oil, and applied it with a brush to five places on my body. My mother then presented a shirt, which the priest put on me, and then he cut off some hair from four places on my



FRONT VIEW.



BACK VIEW.

VILLAGE WOMAN IN MACEDONIA.

little bald head, and threw it in the font. He then breathed on me that I might receive the Holy Spirit, and after that they wrapped me up in my mummy-like wrappings that I stayed in all the time.

All the godmothers with their babies then formed a procession headed by the priest and marched three times around the font, and then all the boys of the little company were presented to the *icona* (holy picture) of Christ, and were taken into the Holy Place, where they received the communion (a crumb of bread moistened with wine and given with a spoon), and we girls

were presented to the Virgin Mary, and received the sacrament in the outer room. Then my godmother lighted two tapers and held them in her hands and I was laid on her arms, and so I was carried home in state. There a large company was soon assembled drinking *raki* (brandy), wine and coffee, and eating sweets, as they expressed good wishes for my parents' and my own long life and prosperity.

Now I was a Christian. I had been anointed with the holy oil; I had received the Holy Ghost; I was clad in Christ's righteousness; my salvation was secure. My mother had been in a great hurry to have me baptized, for if I had died before baptism I should have been lost forever, neither could I have been buried in the cemetery where the dust of my kindred reposed.

During my childhood I was carefully instructed to keep the bi-weekly fasts, the long fast of seven weeks before Easter, St. Peter's fast of from two to six weeks beginning in June, the Virgin's fast of two weeks in August, and the Christmas fast of six weeks. I used to get so tired of fast-food during the long fasts, for I could not have even the least taste of milk, butter, eggs, meat or cheese, and even fish was forbidden in Lent. My mother used to tell me that if I tasted the least bit of cheese the priest would cut off my ears. When I got tired of beans cooked with red peppers, or bread with onions and salt, they would buy three pounds of snails, and cook them with rice and olive oil, or they would make a pie of nettles with poppy-seed oil and cracked walnuts for shortening. If I intended to take the communion, for a whole week previous I must abstain from olive oil, also from vinegar and molasses, because they had been carried in skins. Nothing was ever said to me about abstaining from lying and using bad words, and every statement I made was emphasized by some kind of an oath, and no one reproved me for it, because they all did so themselves.

As soon as I was able to do anything my mother provided me with five curved knitting needles with crochet hooks at one end, and a ball of yarn, and set me to knitting stockings, beginning at the toe. I soon learned that I must not work on saints' days, but if the hours of Sunday proved tedious I might take my crochet work, and it was not wrong because I was a girl.

My mother spent all her spare cash and time in buying cotton yarn to weave fine cloth for my wedding trousseau; and I varied my knitting with spinning the yarn on a little distaff, so as to make the cloth pucker up nicely.

To be sure, I was only a little girl, but ten or twelve years was not a very long time in which to collect the thirty or more long-sleeved, fine shirts and



the sixty or more pairs of elaborate stockings which were to be the principal part of my trousseau.

Did I ever go to church and Sunday school?

There were no Sunday schools for anybody. My grandmother usually went to church every Sunday and saints' day morning very early; my mother went when she could, and my father and brothers when they felt like it. I went if I had a new dress or a pair of shoes to show, but we never could hear anything that was said, for the women were up in the gallery behind a lattice, and everybody was talking with everybody else, having real good social times, only keeping a look-out to see when it was time to cross themselves, or when the priest came round with the burning incense or brought the Holy Gospel for us to kiss. There were only a very few seats, and we became very tired standing so long. If we made too much noise up stairs some one would call from below, "O ye donkeys, stop your noise!"

I liked to go to church on Good Friday best, when dressed in my new Easter gown. I went with my mother and friends to "kiss the cross." There was a representation of Jesus on the cross, and everyone on entering fell on her knees before it and worshiped it, then stepped aside to watch the crowd of worshipers and to comment on the styles and prices of the new dresses.

Saturday night before Easter we went to bed very early, and about two hours before midnight we got up and went to church and listened to the service. Just after midnight the priests called out, "Christ is risen!" and everybody rushed home to eat the savory lamb stews and soups that had been prepared the day before. How good everything tasted! And the red eggs,—how we did enjoy cracking and eating them!

Did I know why I kept Easter? O no! It was the custom to do so, and I did as the rest did. I used to hear the women talking about Christ's coming to earth to divide off the various religions; and in time of trouble the Virgin Mary and the saints were to be invoked, for they were more accessible. I was early taught to cross myself in the morning on rising, and to say, *Kyrie eleison*, or *Gospodi pomilui*. My mother and grandmother used to cross themselves and kneel many times before the *icona* every night, and I did just as they did.

Once a month a priest came to our house, wearing his stole and carrying a little basin of water with a small cross in it, and a little bunch of bergamot, to consecrate the water, they said; and he mumbled a lot of prayers in Greek before our *icona*, gave us each a tiny piece of holy bread, sprinkled us with holy water, and then rushed off to the next place. I never was

taught that it was a sin to lie,—everybody did so, of course ; and if I used bad words, or told indecent stories, people thought I was smart, although they made a pretense of reproving me.

My childhood was passed in a monotonous round of keeping fasts and saints' days, house cleaning at regular intervals (at the beginning and end of the long fasts), cooking,—if we had anything to cook,—knitting, spinning and weaving. My only diversions were going to weddings and peeping out of the street gate watching people go by, on Sundays and holidays.

“Did you never go to school?” Oh, no. In my day there were no schools for girls at all. Occasionally some well-to-do girl persevered in making her father or brother teach her to read, but we poor folks had to work hard all the time except on saints' days.

One day when I was about fourteen years old a go-between came to my home and began to bargain with my parents about marrying me. Finally they settled the number of shirts, stockings and gowns and the amount of money that was to go with me, and I was betrothed to a man I had never seen, much less cared for. They asked me if I would have him, and visions of silk gowns, fur-lined coats, silk head-kerchiefs, an orange wreath with long strings of tinsel and a gauze veil came before me, and I said, “Yes ;” for if I did not marry this man I should have to take some other, and it was all the same to me.

So after three days of noisy revelry according to the saying,

“Doomba, doomba, za tree dui,  
O lé, lé, za ocee dui,”

which means

“Rub-a-dub-dub for this three days,  
O dear me ! for endless days,”

my married life began.

(*To be continued.*)

NOTE.—Chrysantha is a Macedonian woman, probably a mixture of the Greek and Bulgarian, with considerable of the Roumanian, or ancient Roman colonist, element in her also.

## PERMANENT RELIEF MAPS IN SAND.

BY FREDERICK B. RIGGS.

OF all substances that may be used for making relief maps in school, sand is the most convenient and cleanly. Paper pulp is too fuzzy for maps of any but “wild and woolly” countries. Pupils do much unavoidable damage to furniture, clothes and books with the sticky dirtiness of clay and the grease

of putty. But fine, clean sand, made sufficiently cohesive by pure water, is readily molded. With the right quality of sand, sufficiently moistened, very fine modeling can be done on the sand table. If that could only be preserved! It can be.

Common glue, made to about the consistency of milk, may be applied as a fixative to sand maps, rendering them as hard as stone. The map should be modeled on a stiff back board or on a pane of glass. Common window glass 8 x 10 inches is a convenient size. If the map is made on a board the wood must be covered to prevent its warping from the dampness of the sand. The thin iron of worn-out and rusty stovepipes or old smoke radiators makes a good cover. Trim a piece to fit the board and tack it on around the edge. The rusty iron is a good surface on which to draw the outline of the map, and the glue adheres well to the roughness of such a surface.

A glass backing is neater and easier to prepare. Sandblast the glass to give it a surface fit to draw on and for the glue to stick to. If that cannot be done paint the glass, and when dry sandpaper the paint to give the required surface. A quicker way is to give the glass a heavy coat of shellac, which dries almost immediately. Sandpaper the shellac to give the necessary roughness of surface.

Sketch an outline of the map on the coated glass and model the map. If the map is not finished at once it may be delayed for an indefinite number of workings by keeping it damp with a cloth wrung out of water and spread over it. When the modeling is done hold the map in one hand while the glue is gently poured on with a spoon. By carefully tilting the model the glue water may be made to flow down the slopes and valleys, smoothing out any little imperfections in the modeling. The sand map should be moist when the glue is applied. Flow the glue water about over the map, taking care not to wash it away. While doing this the map should be held over a shallow tin tray, so that the glue water that runs over the edge of the map may be caught and poured back into the glue pot. Glue water at about the consistency of milk will percolate through the sand of the map and set every grain of it as solid as stone. If the sand modeling is very thick it may be found necessary to flow it with glue a second time after the first glue irrigation has been absorbed.—*From the Teachers' Institute.*

Mission Band leaders will find relief maps a great help in stimulating missionary zeal. They will also be glad to know that Indian children at the Santee Agency are using them under the instruction of Mr. Riggs.

## EASTERN WOMEN.

FROM what I have learned—and learned often through an interpreter from conversation with the women themselves—it is evident that the Eastern woman believes in the advantage and morality of the customs which seclude her, in the religions which deny her any future, and in the infinite superiority and immortality of man. The woman in the East rules to an extraordinary extent and influences her family world. She never delegates the training of her children to others, so far as I know. She stamps herself, with all her superstitions and prejudices and darkness, on her offspring. And she faces maternal responsibility ungrudgingly, and from this ungrudging care of her offspring she doubtless acquires that influence over them that is so fatal to them throughout their lives. We often speak of the influence of prayer at a mother's knee. What, then, must be the influence of a mother on these children as they grow up, when her whole nature is steeped in superstition and idolatry? She is the unseen and often unsuspected power which, it is possible, does more than all else in the East to secure the absolute continuity of the false religions of the East and of tradition and custom. And to bring down, or rather raise up, the influence of women in the East is surely a task worthy of the women in the Christian church at home, and all the more so as it can be accomplished only by women.—*Mrs. Isabella Bird Bishop.*

“Come visit us, and when dull work  
Grows weary, line on line,  
Revive our souls and make us see  
Life's water glow as wine.  
For when self-seeking turns to love  
That knows not mine and thine,  
The miracle again is wrought,  
And water changed to wine.”

—*James Freeman Clarke.*

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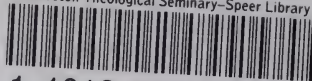
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